

DEC 19 1984

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Strathroy-area farmers feed thousands in Mozambique

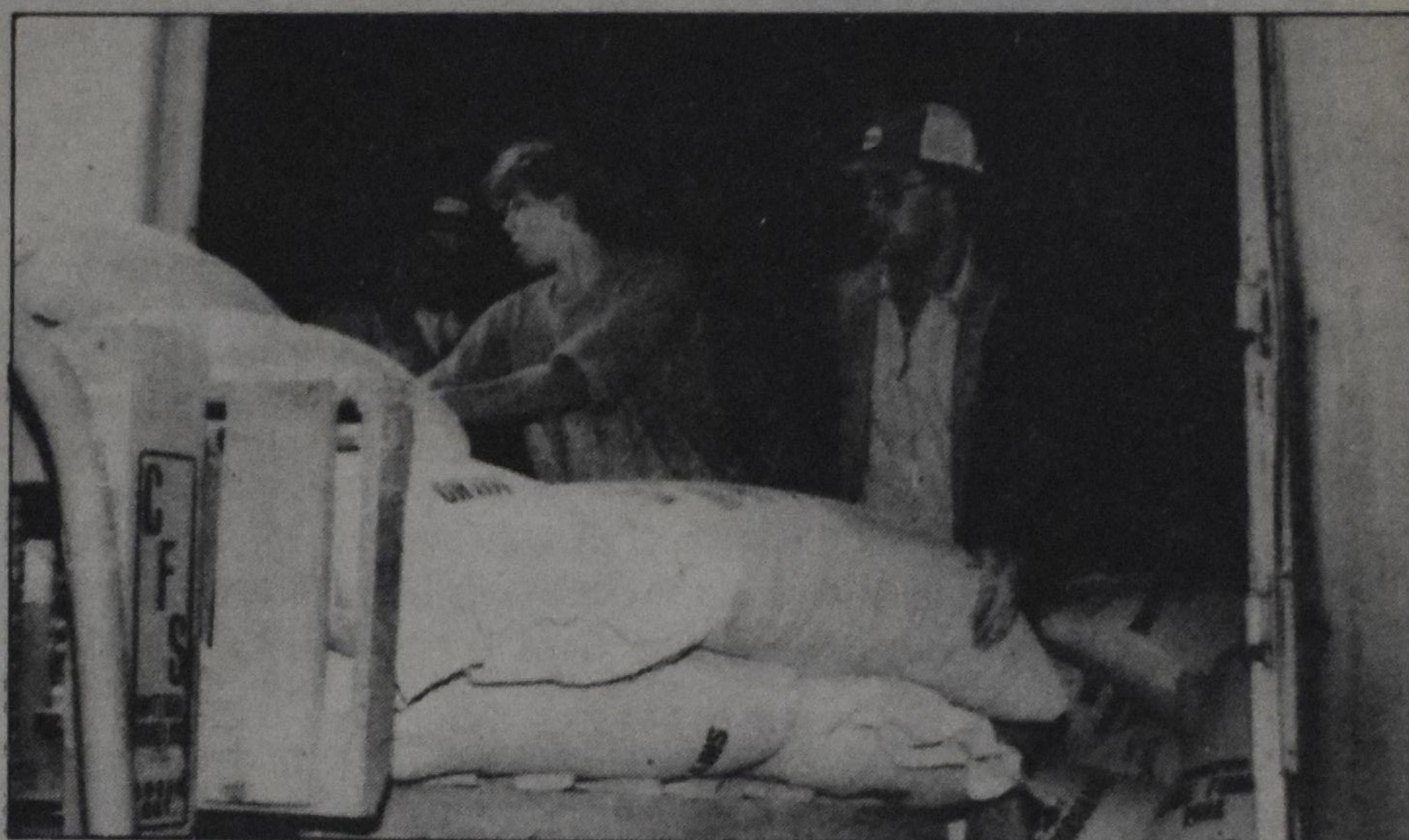
Bert Witvoet

STRATHROY, Ont. — The farm of Don Langford is a busy place on Saturday, December 1, as it has been for some weeks. Hundreds of bushels of corn were gotten ready for shipment to Mozambique.

Men are bringing in corn on small farm trucks, others are bagging the corn dropping down from a funnel-shaped bin, again others are loading a transport

destined for Montreal harbour. In the house women prepare snacks and lunches.

The operation is part of the Canadian Foodgrains Bank which for the past two years has been shipping grains to countries where there is immediate need for it. The bank has been formed by seven church groups: Baptist-Lutheran, Alliance, Christian Reformed, Mennonite, Pentecostal and United



Volunteers help load the bagged corn on to a tractor trailer.

Church relief organizations.

The activity in Strathroy is one of many going on in the country. It is a vivid illustration of the type of volunteer work that makes Canada one of the leading countries in the area of international food aid.

A lot of volunteer work

Don Langford and Rennie Feddema, two of seven regional directors, do most of the organizational work here. Sometimes Don is on the phone eight hours a day. "As a result some of his own corn was not getting harvested and his fields were not getting plowed for the next season," says Rennie. But neighbours, who know of Don's commitment to world relief, come in and do the necessary work for him.

People from different walks of life

come to help on Don's farm, but two-thirds are Christian Reformed, Don estimates. Because of Rennie Feddema's CRC connections and an excellent diaconate in her churches, the Strathroy-area CRC farmers generously volunteer grain and labour.

It's amazing what a small group of people can do, Don Langford tells of a youth group that came in from Woodstock one evening to help with the bagging and storing. That evening they bagged 5 tons of corn. That translates into 60,000 rations for one day, says Don.

Another way of illustrating the concrete effects of this kind of volunteer work and donations is to realize that one bag of corn will feed 125 people for one day.

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Calvinist Contact

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Alberta leader changes mind on private schools

Paul De Groot

EDMONTON, Alta. — Ron Ghitter, chairman of a committee which last spring recommended absorption of Alberta's private schools by the public school system, has now become a strong supporter of private education's right to exist.

Chairman of the provincial Committee on Tolerance and Understanding which was formed in the wake of the Jim Keegstra anti-Semitism case last year, Ghitter is now saying that private schools will flourish in the province in the future, and should enjoy strong public support.

Ghitter, speaking to the Association of Independent Schools and Colleges in

Alberta (AISCA) here on Nov. 14, predicted that private schools "will be sustained and will continue to enjoy the faith of the government and the citizenry."

Furthermore, he said, private schools, including religious schools, eventually should have a choice of being in the public school system or out of it.

While government has a right to insist that certain minimum educational standards be met, the schools will be free to add whatever they wish to the curriculum, Ghitter predicted.

Continued on page 17 ...

Governments make money on porn, say opponents

Jeff Adams

CALGARY, Alta. — The federal government and every province except Alberta, earns a modest but steady income from import duties or sales taxes on so-called adult entertainment.

Critics say the revenue represents a conflict of interest for governments which have expressed concern about the growth of pornography in Canada.

"I'm sure it creates a degree of cynicism in society," said John McLaren, a member of a federal committee studying pornography and prostitution. "On the one hand the government complains about this stuff but on the other it benefits from it."

Ottawa assesses a 14.6 percent import duty on all foreign-made videotapes and films and collects a 10 percent sales tax from domestic manufacturers or importers.

Every province except Alberta, which doesn't have a sales tax takes its cut. They tax both sales and rentals, with assessments ranging from five percent in Saskatchewan to 12 percent in Newfoundland.

Industry officials estimate about two million videotapes are sold in Canada each year. About three percent of 60,000 are legally sold as adult entertainment, at an average price of about \$50. Millions more are rented.

"They (governments) obviously have some stake in it," McLaren said.

Sales taxes

Five provinces — Ontario, Newfoundland, Prince Edward Island, New Brunswick and Nova Scotia — also have a stake in the "skin mag" business

through sales taxes imposed on single-copy purchases of all types of magazines.

Penthouse, the top-selling men's publication, provided the Ontario government with \$38,850 during the last six months of 1983, the latest period for which statistics are available.

Playboy brought in \$20,000 through Ontario's seven percent sales tax and Hustler \$10,000.

Hustler, the third-best selling men's magazine, features a cartoon this month of a man crushing his wife's face while he asks: "What the f--- d'you mean, I'm a bad influence on the kid?" The couple's son is nearby, beating the family dog.

Nova Scotia earned \$6,152 from single-copy sales of Penthouse, Playboy and Hustler during the last six months of 1983 through its 10 percent sales tax on magazines. New Brunswick netted \$3,531, Newfoundland \$1,924 and Prince Edward Island \$695.

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Beloved pastor, church historian Louis Praamsma passes away

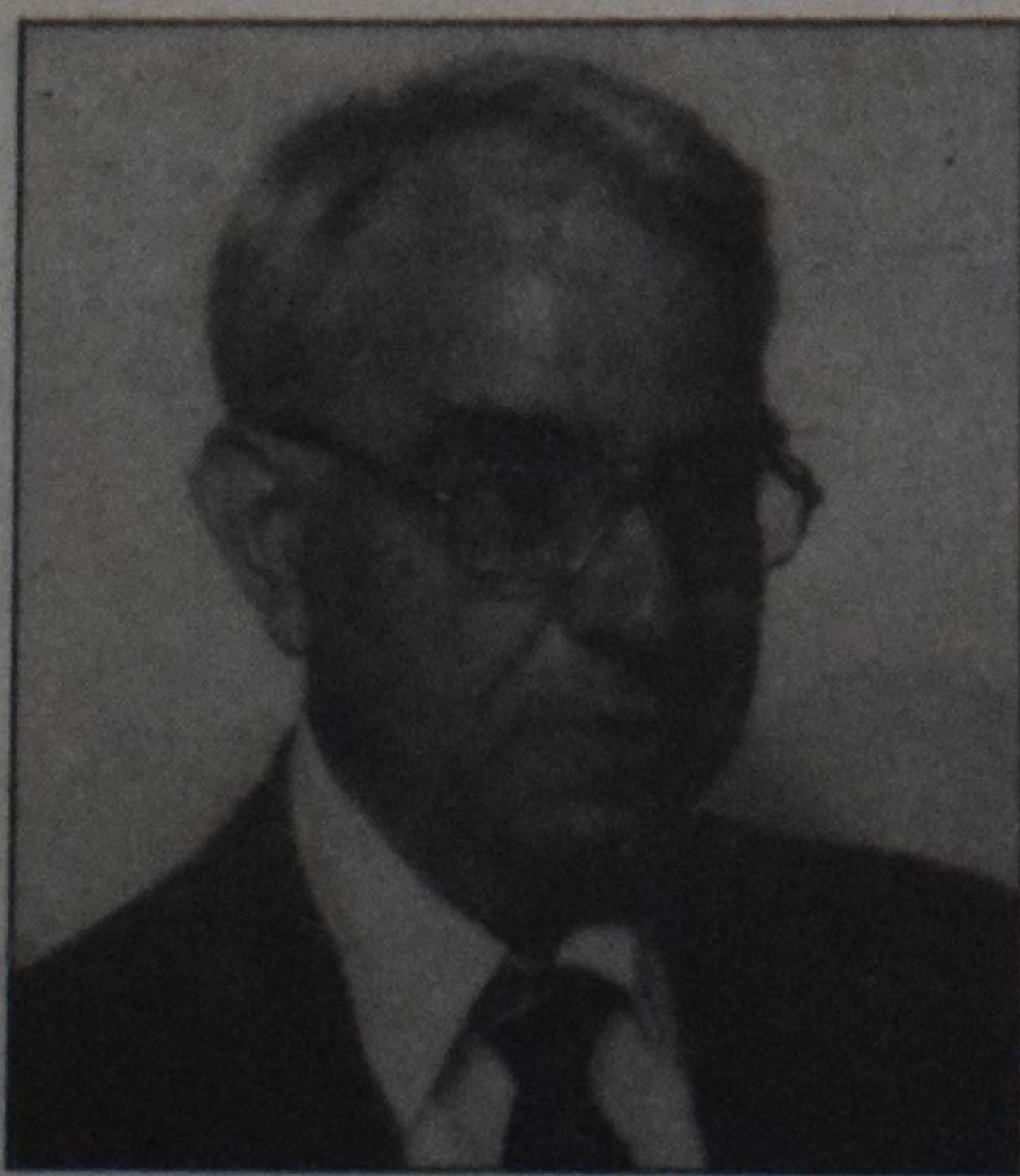
Bert Witvoet

BRAMPTON, Ont. — The Rev. Dr. Louis Praamsma passed away Sunday December 1, at midnight in the Peel Memorial Hospital. He was 74. He succumbed to his fourth heart attack, having suffered his first attack in 1971 when a preacher in Fruitland, Ont.

Dr. Praamsma served three congregations in Holland: Niewolda, Stadskanaal and Groningen. He and his wife Petronella (Nellie) and five of the six children immigrated to Canada in 1958. The oldest son Riemer came a year later.

In Canada, Dr. Praamsma served three Christian Reformed Churches: First Toronto, Fruitland and Collingwood. In 1962 he taught Historical theology at Calvin Seminary for one

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Thinkbit

Permitting your life to be taken over by another person is like letting the waiter eat your dinner.

Vernon Howard in Open Doors to Happiness

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Calvinist Contact

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Editorial

Blessed are those who have mercy on Africans

There is one question that seems to return to us time and again while watching pictures of thousands of people starving in Africa: "How come we were not told about these things before?" A more personal and honest question may be: "Should I not have known about this earlier?"

The question in each case contains an accusation ... and rightly so. Stories about famine have been trickling through the mass media for the past several years. Predictions about imminent catastrophies cannot be too far back in our minds. We seem to have read somewhere or heard on the radio some time reports containing phenomenal statistics. But somehow all these statistics, partly because of their unbelievably high numbers, failed to make a significant impact.

It's not entirely difficult to figure out why this is so.

Blessed are those who remember

Many North-Americans don't know the reality of hunger. And they won't know that reality as long as their refrigerator resembles the widow of Zarephat's barrel of flour and flask of oil that never failed.

A recent television program on the work of the Mennonite Central Committee and its longstanding relief efforts illustrated that a helping attitude is often shaped in the crucible of personal suffering. It related that Mennonites remember the hardships they underwent in post-revolutionary Russia, and that when they came to Canada in the 1920s they soon organized relief programs to help Mennonites who had remained behind.

Personal experiences of hunger and personal ties to those who suffer develop an immediate understanding of the reality of famine. Reformed people who experienced hunger during the occupation of Holland (1940-1945) are in that sense well equipped to know what famine in Africa is like. It's like the Mennonite farmer said in an interview elsewhere in this paper, "I experienced hunger on my own body. That's why I wanted to do something."

Blessed are those who imagine

But it is not entirely excusable that people will not act unless they themselves have experienced hunger. To argue that it is excusable, is to deny the capacity God has given to humankind to vicariously experience hunger, cold and sickness.

God gave us an imagination. With that imagination we can entertain ourselves with stories, poems and paintings. But with

that imagination we can also suffer with those who suffer. The latinate word 'sympathize' means *to feel with*. 'Empathize' means *to feel in*. Although we may not ourselves experience pain, we can feel along with others and even put ourselves in their place so that we "feel in" with those persons.

It's our imagination that allows us to do that. (We do well to realize that those who want to subdue the imagination by minimizing the importance of the arts oppose, in fact, the development of sympathy and empathy). So we are without

Blessed also are the ones who have never experienced hunger

Blessed are those who believe

But there is a second reason why we are without excuse. As Christians we know that we are called to believe things we cannot see or touch. Faith enables us to do that because faith is the evidence of things not seen (Hebrews 11). By faith we understand that the universe was framed by the word of God, even though we were not there.

Now that same faith should make us realize that when continual reports reach us about famine in Africa, reports given by reliable sources, many of them Christian agencies, we should believe that hunger is a real thing. We should also believe that it is our task to feed those who are hungry, because in so doing we feed Christ.

Blessed are those who act

It's great that people who remember the experience of hunger or have seen the onslaught of famine are moved to great works of Christian charity. They will be blessed, says Christ. Their works will follow after them.

Blessed also are the ones who have never experienced hunger have never heard the moans and wails of those about to surrender their emaciated frames to the desert sands, but have imagined how awful that must be and have responded with generosity. The Lord will have mercy on them.

Blessed are those farmers who, never having known anything but full barns, gave of their wheat and corn without fanfare because they believed the promises of God. Their father in heaven who sees in secret will reward them openly.

Blessed are those who remembered, imagined, believed — and who responded by giving, even out of their relative poverty. There is no editor in the land who can describe the abundance that awaits such people.

Letters

Equal financially but not spiritually

I could hardly believe what I read in Rev. C. Tuyl's "Persovertzicht" in the Nov. 16/84 issue of C.C. He says, "If I had the money I would also place a full page ad..." but he adds "I cannot afford this."

I can assure Rev. Tuyl that the people who paid for the ad (of which I was one) were financially in the same group as he is, but not spiritually, I think.

Those concerned people pledged to pay for the cost of the ad. I trust this satisfies Rev. Tuyl's curiosity.

I take note also of the suggestive overtones of his lines: "People Stay United and Be Not Deceived." First, I want to state that those concerned people did not intend to proclaim

disunity but a call to obedience to God's infallible unchangeable Word. Secondly, Rev. Tuyl states "Be Not Deceived," I ask of him "by whom?"

Furthermore, when I read his nasty remarks in C.C. and compare them with his editorial (for which I assume he didn't have to pay) in "Link", October 1984, the Classis Toronto newsletter, I start wondering what he himself stands for and what kind of exegesis he uses. Possibly a blend of liberation and process theologies?

Maybe Rev. Tuyl can enlighten us?

**Sidney Zeldenrust,
Dunnville, Ont.**

You shall not kill, ever!

Since Syrt Wolters says that "Letters to the Editor cost nothing but a stamp"

(C.C., 16-11-84, p. 4), I may as well make a comment on his own letter. In his column, Syrt Wolters wrote about a letter he had sent to an Editor. In it he pointed out that the commandment "You shall not kill" does not apply in all circumstances.

Recently I wrote something about capital punishment to the editor of the local newspaper, suggesting that using particular texts can be a dangerous business because other texts stating the contrary could often easily be found. Your own letter, Syrt, is even based on that premise.

Nevertheless, there is a serious problem with your argument. What you have done, namely, is relativize the absolutes of the Decalogue. I doubt that you suddenly have taken your stand with liberal theology. Would you want to

relativize the other commandments?

I think you would want to answer the question negatively. So why become a relativist on this commandment?

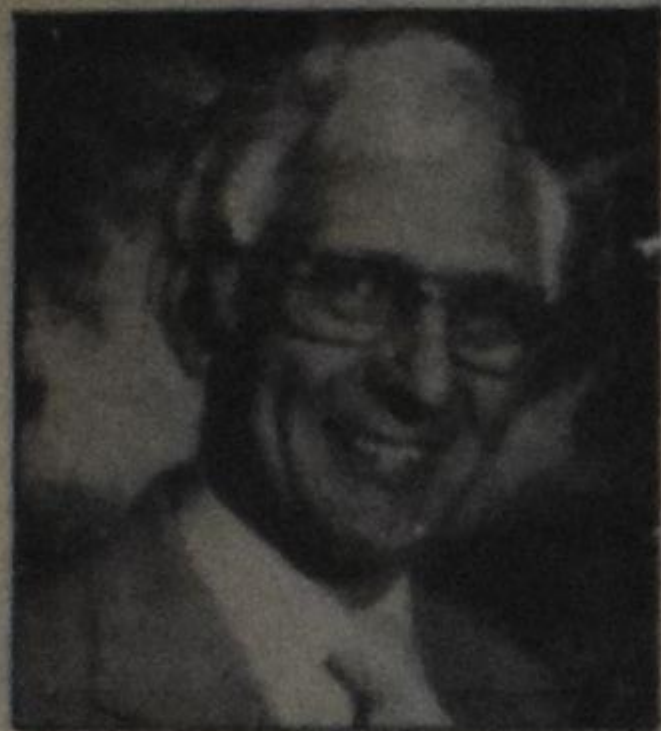
The other commandments are the primary context. Since Constantine orthodox moral theology has upheld the absoluteness of the Decalogue except for "You shall not kill." The result has been devastating for the world and for the prophetic voice of the Church.

But if I reject your relativism am I then not left with a dualism? My answer to that question is a resounding no! To defend that answer I would need a lot of space (which the editor probably would not give) and a lot of time (which the writing of a thesis doesn't allow me).

Perhaps, Syrt, you get upset about abortion, euthanasia, etc. Keep in mind, however, that the defenders of these

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



Lessons from the car lot

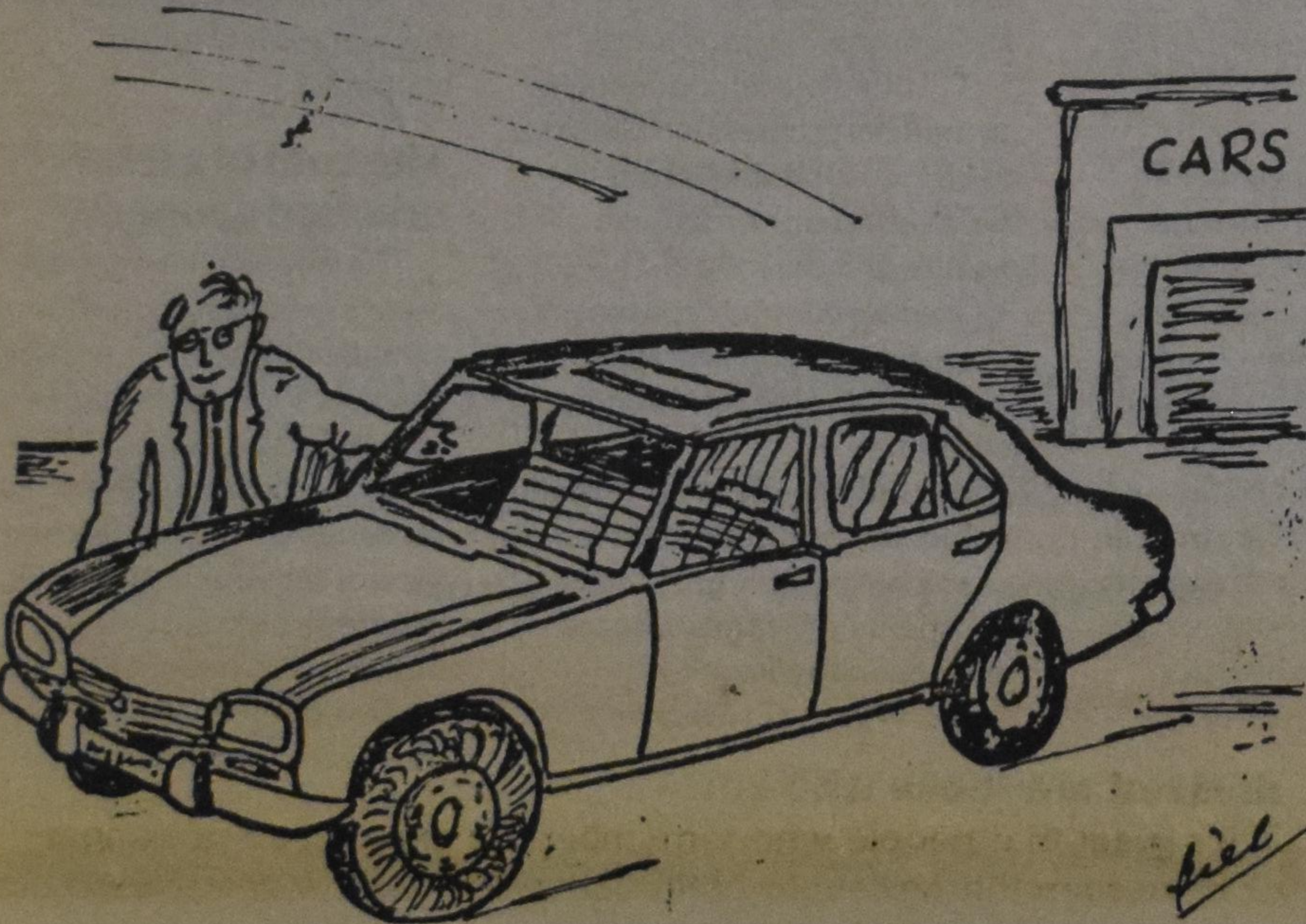
The condition of my present automobile prompted me to visit my favourite dealer's car lot the other day. Just to look around, mind you, although I must admit to a more than passing interest in some of the vehicles displayed.

There was one that caught my fancy, in a special way. Maybe it was its rather sporty appearance. Maybe it was just because it was neither large nor small and just large enough for one to sit in with a hat on.

Automobiles, I think, exist for the purpose of taking people from point A to point B. They need to be neither large nor luxurious. Because they need to be fully dependable, they require to be purchased carefully.

Thus I found myself inspecting the tires, checking out the paint, getting the feel of the seat, listening to the hum of the engine, and doing many of the things that serious car buyers are in the habit of doing.

Later, as I walked home, I reflected on the whole affair. Strange, isn't it, we are terribly picky when it comes to buying a vehicle whose sole task it is to bring us from point A to point B.



In the Galatian letter the apostle Paul discusses at length that we are saved by faith. To say it in earthly automotive terms, it is my faith that brings me from here to the heavenly realms. By grace, of course, but yet through faith.

As I neared home, I began to realize that it is necessary to pay close attention to the automobile that I want to purchase. Yet it needs to transport me merely from my home to whatever destination in our country. My faith, I mused, is somewhat like an automobile, but do I give the condition of my faith the same thorough attention that I gave the car? Have I checked the purring of the engine, the quality of the tires, the mechanics of the brakes?

In other words, have I ever really examined my faith? Is it a living faith? Is it truly anchored in Christ? Will it transport me Home? Does it need new rings, new valves, new brakes, a new paint job?

I came home deeply in thought.

That night I gave my faith a safety check.

William Rang is Principal of the Christian school in Dunnville, Ont.

Add evangelism program to lifestyle

When Syrt Wolters writes in C.C. Nov. 9 about witnessing in the world he is quite correct that we should show by our words and our lifestyle that we are Christians. But why does he give our ministers a kick in the teeth "who know it so well but fail themselves to witness." Isn't it the ministers' task to point us to live a Christian lifestyle?

Too long our Christian Reformed Church has experienced hardly any or no growth through evangelism. Too long many churches left evangelism to the "Mission bands" who did some distributing of tracts in the neighbourhood!

Our church has come to the conclusion that a Christian lifestyle is not enough and some years ago has developed an evangelism program called C.E.T. which involves door knocking. When I followed that course in Seattle, I was amazed at the results reported by the participants, of people who have given their heart to the Lord.

In conclusion: the one does not exclude the other. Christian lifestyle: yes by all means. Evangelism in and around the church, certainly!

And last but not least, when visitors come to your church, do not just greet them with a smile but talk to them, make them feel welcome. Those visitors show their interest in the church, so we better show our interest to them.

J. Braacx, Burnaby, BC

Beloved pastor, church historian Louis Praamsma passes away

... continued from page 1.

year. He had just recovered from a serious accident that had hospitalized him for nine months.

Dr. Praamsma was a church historian who authored several books, among them *Het Dwaze God's*. He was a scholarly, conservative theologian, who, in the words of his daughter Eline Homan, "departed neither to the left nor to the right."

Eline also remembered the love her father had for the people of God. "He knew how to pray with them." She recalled the way he could strike up a conversation with anyone in the local store. "He would bring a positive point across without offending people. He was always an evangelist."

The Saturday before he died, Dr. Praamsma led the closing service in Holland Christian Homes, where he and his wife have lived for the past few years. He took ill that night. On Sunday, at the hospital Mrs. Praamsma and her daughter sang Dutch psalms for him, as he slipped in and out of consciousness.

The funeral took place in the Fruitland Christian Reformed Church on Thursday, December 6. Rev. Jacob Kuntz preached on the texts 2 Timothy 4:7,8 and Psalm 25:4,5.

The Christian Reformed community has lost in Dr. Praamsma a spiritual leader who was fair, intelligent and faithful to the scriptures and the Reformed teachings.

2 Timothy 4:7,8: *"I have fought the good fight, I have finished the race, I have kept the faith."*

Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing.

Psalm 25:4,5: *"Show me your ways, O Lord, teach me your paths; guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long."*

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

ideas base their arguments on relativism as well. I think the closeness is too uncomfortable for you, Syrt.

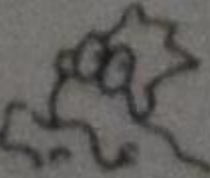
If you are interested in the reasons for my "no," read eg. Vernard Eller, *War and Peace*, Peter C. Craigie, *the Problem of War in the Old Testament*, and Jean Lasserre, *War and the Gospel*. Perhaps you may even change your mind.

Bert den Boggende, Hamilton, Ont.

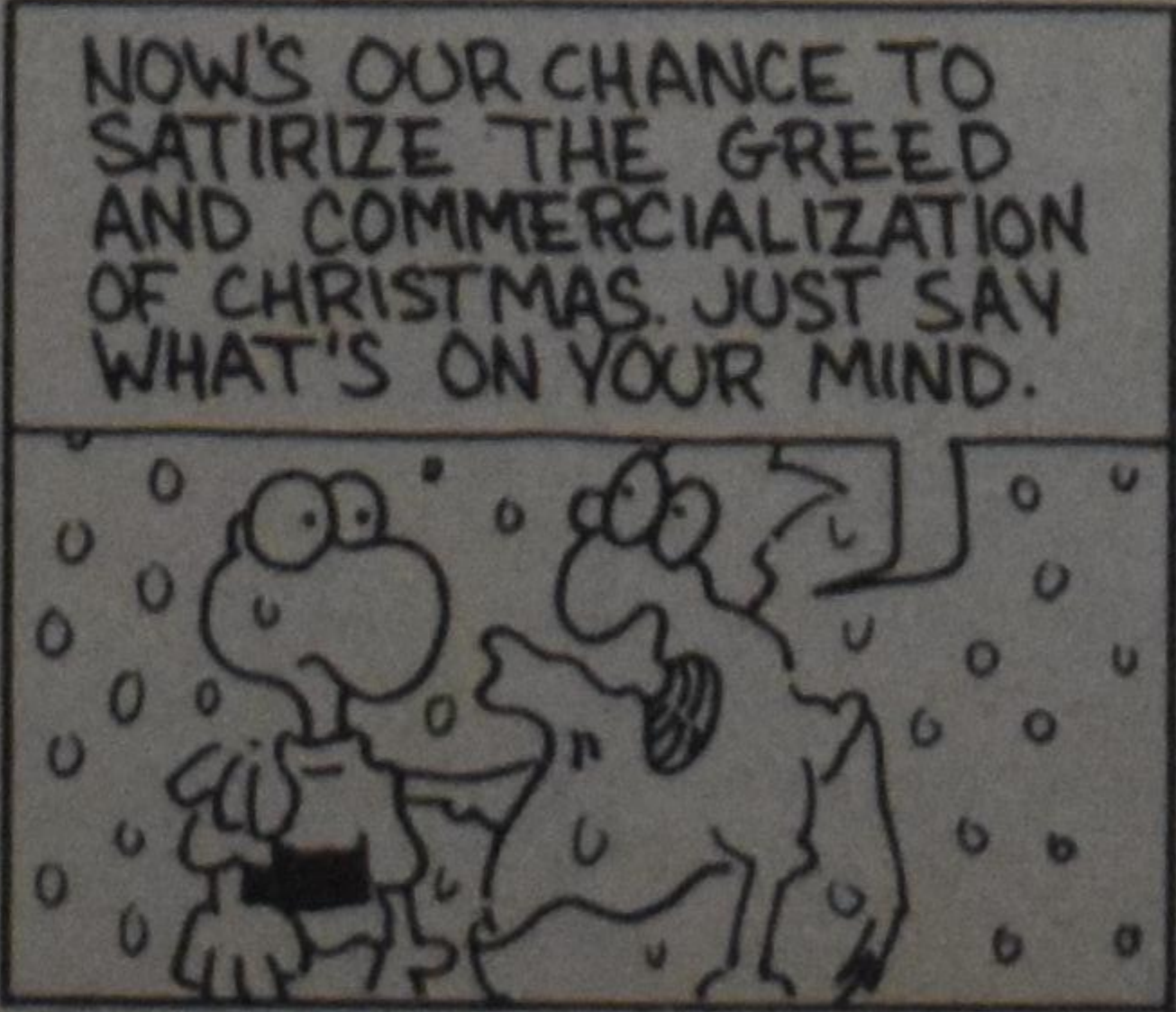
Full-page ad accuses

I was hurt when in a whole-page ad I, along with many other members of the Christian Reformed Church who accept Synod's decision to open the office of deacon to women, was accused once again of not being faithful to the Word of God.

I am saddened by the manner in which many concerned brothers and sisters continue to express their disagreement with what Synod decided last summer. It seems that John Bolt's warning is falling on deaf ears. His plea is not taken seriously. Suspicion is growing. The



Pontius' Puddle



devil, I am sure, is having a great time seeing so many of us quarrel about matters which are not as clearly spelled out in the Scriptures as some would like all of us to believe.

I wonder whether members of the same denomination will ever learn to



lovingly disagree about issues that are not essential to our salvation or the coming of God's Kingdom on earth.

I pray to God that He may grant us His Spirit to help us resolve the women-in-office issue, lest we all be destroyed by lack of Christian love.

Peter W. DeBruyne, Brampton, Ont.



Society

A new national religion?

Gerald Vandezande

The Conservative government in Ottawa appears determined to push a new national religion. You can call it economism or materialism: the belief that material growth is the key to a prosperous future, to a strong democracy, and "to greater protection for our basic values." This belief pervades the policies that are emerging from the Mulroney cabinet, and, if not opposed, it threatens to shape our way of life for years to come. In fact, it could become Canada's civil religion, the national ideology that controls our public order.

Mr. Mulroney and his Conservative colleagues promised the Canadian people a clean break with Trudeau's liberalism and a brand-new era in Canadian politics. This is why many voters gave the Tories their support. They elected a new prime minister and a strong Conservative caucus in the expectation that they would get new national leadership and new political direction, both in style and in substance. After two months in office, the Conservative government's basic view of life, especially that of economics and governmental responsibility, is becoming increasingly clear.

In its first Throne Speech, the Conservative government promised "the beginning of a new era of national reconciliation, economic renewal and social justice." Prime Minister Mulroney pledged that in this spirit he and his cabinet

ministers will honour the mandate entrusted to them by the people of Canada. He asserted that economic renewal can be achieved through a three-part strategy: "restore fiscal responsibility, remove obstacles to growth, and encourage new investment."

In his subsequent Economic and Fiscal Statement to Parliament, Finance Minister Michael Wilson made similar sounds. He tabled a paper called "A New Direction for Canada: An Agenda for Economic Renewal." It is supposed to be "a statement of national purpose" and "the focus for consultations with all parts of the Canadian community." According to Wilson, "our (Conservative) aim is to promote economic growth in concert with the provinces" and "Dialogue will take the place of confrontation."

Both goals may be relatively

easy to agree on, for nearly all of the provincial governments are more or less conservative (liberal) in their economic and political orientation. As a result, there will be no real, principled confrontation between them and their federal bedfellows at the forthcoming economic summit.

Consequently, there will be no serious talk of the urgent need for a different kind of economic growth that contributes to truly human and environmental well-being. As is already becoming apparent, the dialogue assumes that our governments all agree on the purpose and quality of economic growth and that the differences are over the pragmatic ways and means to achieve maximum economic expansion.

In the Throne Speech, Mr. Mulroney equated "national reconciliation" with "building a national economic consensus." So, Mr. Wilson followed with a call for "a truly national effort of economic reconstruction," "toward expansion of the economic pie and away from an increasingly divisive struggle for a share of a static or shrinking one." The Finance Minister asked Canadians "not to lose

sight of the broad national purpose to which we are pledged" — supposedly without exception.

The tie that binds

The fact that "we all come from different walks of life, different regions of the country, and we all have different backgrounds and interests," as Mr. Wilson reminds us, apparently makes *no real difference* when it comes to economics for according to him, "our common bond is the desire we all share to see a strong and prosperous Canada." In other words, the tie that binds and the faith that unites is our *common* belief that "we can build a future in which Canadians ... can share in growing prosperity."

This ideological commitment to material progress is believed to be the foundation of our political freedom, our basic values, and our future. This "national economic consensus" is considered primary; all other beliefs and values are seen as secondary.

Are religious beliefs and basic values to be subservient to the dominant goal of "growing prosperity"? Will this become our national religion?

Mr. Wilson put it this way:

"Let us remember that a strong economy leads to strong democracy, to greater protection of our basic values." So, to quote his closing words to Parliament and the nation: "That is the purpose of this (Conservative) economic agenda. That is the goal of this (Conservative) government. This is the challenge for this nation."

There is no mention here of a people's God-given obligation to practise stewardship, to pursue justice, to preserve freedom, to protect human rights, and to promote genuine solidarity and social responsibility. Material prosperity is accepted as the cornerstone of democracy and the guarantor of future happiness.

The cost of a GNP-oriented economy

The Conservative government's overriding objective of stimulating the same, old Gross National Product through a *laissez-faire*, survival-of-the-fittest, corporation-dominated market system illustrates that its view of "economic renewal" is inspired by a more or less individualist, materialist and market-oriented view of life. If they really want to engage in honest dialogue with all parts of the Canadian community, Messrs. Mulroney and Wilson should first be asking themselves and all Canadians what the long-term economic consequences, the social costs, and the environmental impact will be of more GNP-oriented activity that is primarily motivated by mere financial gain.

All of us should also carefully consider how we ourselves, our business enterprises, and our trade unions can cooperatively develop a more responsible, truly stewardly way of life that does justice to the legitimate needs of all people, especially the unemployed and other disadvantaged neighbours in Canada as well as the poor and starving millions who are trying to survive in struggling Third World countries.

Together we might then come up with public policies and development projects that are both truly new and economic — economic because they break with wasteful ways of production and consumption and new because they honour our responsibility to be a people who genuinely care for each other and the good creation and who generously share with needy neighbours, both at home and abroad.

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice, an independent citizens' organization that seeks to develop political, economic, educational and social policies from a Christian life perspective. CPJ has offices in Toronto and Calgary.

Without leadership the flock stands still

Bernard Zylstra

Responses to my column "Dr. John Bolt's language is faulty" in the November 30 issue of *Calvinist Contact* reminded me of my days as a young Turk when, nearly fifteen years ago, I published an analysis of the evangelical churches in that much loved and much hated book *Out of Concern for the Church*. This is what I wrote in 1970: "I tend to appreciate the attitude of the conservative, in the area of politics as well as in the churches. For the conservative justifiably loses trust in the leadership of those who want to 'progress' without a clear basis of principle and without a lucid picture of the direction to be pursued." (p. 95)

I had criticized Bolt's language of "right-left," "conservative-progressive," "liberal-reactionary," because these words were coined by humanists to describe differences within humanism. And I concluded my response to Bolt with these words: "We are not 'rightist' Christians. We are not 'leftist' Christians. We are Reformed Christians."

I think this needs a bit of explanation, and the 1970 quotation will put us on the right track. This is my argument:

The polarization in the Christian Reformed Church between right and left, between conservative and progressive, is due in part to the fact that we do not get the biblical-Reformed

leadership we need and deserve.

Lack of leadership

I'd like to illustrate that with reference to the most touchy issue that divides us at present — women in church offices. My illustration will begin close to home. John Bolt writes that, although he once favoured opening all ecclesiastical offices to women, he no longer does.

My own pilgrimage on this question has been the opposite. There was a time not so very long ago when I assumed, without much thought, that the classical position of the church for two thousand years was correct in excluding women from church offices. During the last ten years I gradually changed my mind.

But now what do we see? Neither John Bolt nor I myself have helped the church in dealing with this issue by giving a solid, biblically based defense of our position. Why haven't we done that? I don't know John Bolt's reason, but I do know my own. As President of the Institute for Christian Studies, I am cautiously selective in the issues I deal with in public because I do not want to add to the controversial reputation of the ICS.

But there's more to be said. For its relatively small size, the Christian Reformed Church has been blessed with a quite surprising number of centres of Christian scholarship: Calvin

College and Seminary, the Reformed Bible College, Dordt, Trinity, the ICS, The King's College, and Redeemer. That's quite a collection.

Have the professors at these institutions helped the church in dealing with the issue of women in office? To be sure, several of them served on the study committees appointed by Synod since 1970. And Gordon Spykman of Calvin and Lillian Grissen, then of Dordt, wrote a fine study guide in 1981 under the title *Men and Women: Partners in Service*.

But does that amount to responsible leadership on the most divisive issue in the church? No!

Reports of Synodical study committees do not give leadership for the "laity" unless they are reformulated into everyday English and packaged differently from the 800-page *Acts of Synod*.

Work in many areas

So what have we missed? To begin with, the women-in-office issue confronts the Calvinist with the question of the *meaning of the office of every believer*.

Then there is the matter of the *history of office*. In the OT we have the strange rule that kings can only come from the tribe of Judah, priests from the tribe of Levi. In the NT such limitations are not known. Might that have a bearing on the question? In the OT boys were circumcised; in

the NT dispensation *both boys and girls are baptized*, even though there are no specific biblical commands to do so. Is that at all related to the question at hand? What about the fact that the *cultural mandate* in Genesis 1 is given to male and female, and that with Pentecost the *Holy Spirit* is poured out on *all flesh*?

These are mainly theological questions. But there are others. What about the place of women in almost the entire history of the human race? That history has been a fulfilment of the curse of Genesis 3, not of the mandate of Genesis 1. What a phenomenal area for Christian historians to work with.

And so I could go on. The issue of the relations between women and men opens up questions for theologians, historians, sociologists, psychologists, philosophers, political scientists and economists.

Let's be honest about it. We as a community of Reformed scholars have largely failed to give principled leadership. Where there is no leadership, the flock stands still, becomes "conservative" and polarizes. In this light my comments of 1970 are still relevant: "the conservative justifiably loses trust in the leadership of those who want to 'progress' without a clear basis of principle and without a lucid picture of the direction to be pursued."

Strathroy-area farmers feed thousands

... continued from page 1.

Some farmers give 50 bushels of corn, one gave 500 bushels. A bushel fills half a bag of corn. In other words, the farmer who donated 500 bushels of corn actually feeds about 30,000 people for one day.

Corn for life

Rennie and Don are

extremely encouraged by the kind of response they are getting from area farmers. This particular shipment to Mozambique they are now working on goes under the title "Corn for Life." The goal is to collect 160,000 bushels of Ontario corn.

Churches are collecting money and farmers are

donating corn. With the money more corn can be bought and transportation can be paid for. The extra bonus comes when the government matches the money and grain three to one. In other words, a donated quarter becomes a dollar, and 500 bushels of corn donated by one farmer become 2,000 bushels.

The government is happy with the work of Canadian Foodgrains Bank and other volunteer organizations. The Foodgrains Bank operates with low administration costs of about 3% of the total budget.

Another plus of the Bank is that it connects with responsible Christian agencies in the country of destination so that the food is not swallowed up by bureaucracies or corrupt agents. In Mozambique it is the Christian Council of



Don Langford checks tally

Mozambique that will monitor the shipment of corn.

I experienced hunger on my own body

A Mennonite farmer, who does not want his name published, phoned in the evening before that he was coming in from the Exeter area with 350 bushels of corn from himself and his neighbours.

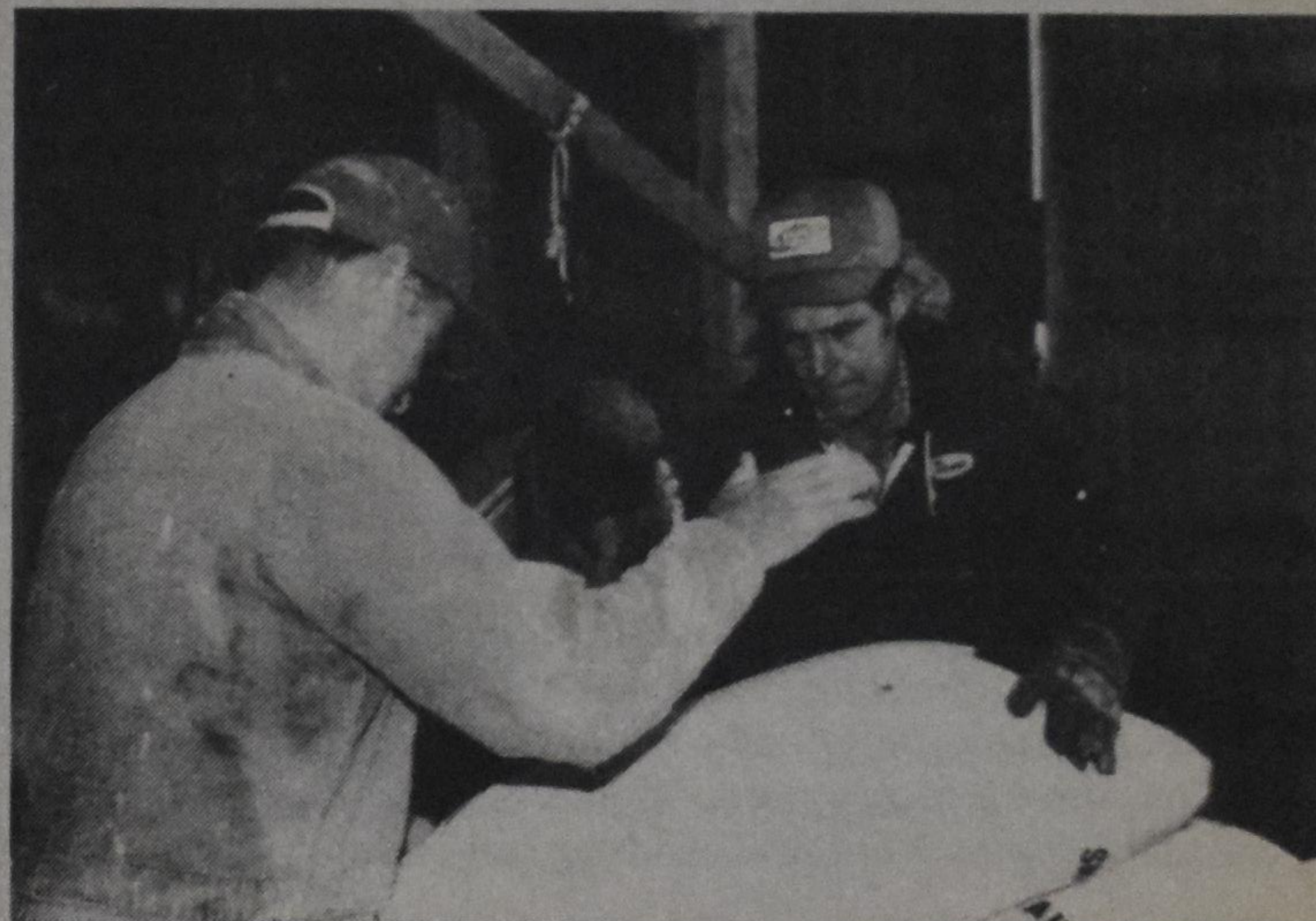
Born in Germany, he was forced to join the German army during the Second World War. "I'm not proud of that," he says, "because we Mennonites are against the use of force. But

Hitler forced us; you have no choice. I was captured by the Russians in 1943 and experienced hunger for the next year. There was little food and lots of work."

That's why when he saw the pictures about famine in Africa coming through on television he wanted to do something. "I experienced hunger on my own body," he says. "That's why I wanted to do something."

Don Langford and his wife spent some time in Africa a few years ago and is also familiar with the reality of hunger. He muses that perhaps one reason why Mennonite and Reformed people are so committed to the hunger program is because they have experienced hunger in Europe.

BW



Volunteers load skids



Pensive Dutchie

Syrt Wolters

What does the Bible say about capital punishment? (II)

In one of my last articles I tried to show how the Bible should NOT be used in settling the question of capital punishment. This time I will try my hand at showing from the Bible that capital punishment still should be on the books of the law of any country.

What strikes me in the debate on capital punishment is that there are only two approaches. The first is that punishment should never be exercised in anger. It should not be a *form of revenge*. The other argument is that it has not been proven whether it is a *deterrent* or not.

Reading the Bible on the subject I find that it does not refer to either one of the arguments. The Bible does not mention deterrent nor (human) revenge. Genesis 9:6 is telling on this score. After the flood, when Noah and his family form the new humanity and, as it were, started from scratch, God comes to Noah and makes a covenant with him and his descendants, promising them, that the flood shall not be repeated. Instead He will set some rules by which human society life will become possible without the threat of being annihilated again. One of these rules is: From now on: "Whoever sheds the blood of man, by man his blood shall be shed; for in the image of God, has God made man."

I read in this, that God really gets angry when one of His image-bearers is killed. He Himself considers this a personal attack on His own holiness. In His divine wrath He calls for capital punishment by man. Of course, this cannot mean anything else than the proper government authorities.

Modern man thinks this is barbarian and cruel. It is inhumane to kill anyone. Many leading personalities in churches are strongly against capital punishment, because they feel it is averse to the dignity of modern man. After all, we are civilized, aren't we? In MacLean's, Roman Catholic Bishop Remi De Roo is being quoted as saying that capital punishment is a method of the past. We have outgrown such a cruel way of dealing with criminals.

When I read these statements, I can't help wondering what those "civilized" church men think of God, who went to the greatest "depths"

possible in dealing with sin: He sent His own Son, who is God Himself, to earth to become human himself and suffer the most cruel death on the cross!

All this for the sake of man, who fell into sin. God was not very civilized, was He? How can a God, who calls himself LOVE, do such a thing? Shouldn't we be glad to have another God now, one who is more humane?

Then there are people who say that all this stuff belongs in the Old Testament. Then the focus was on the LAW. The New Testament is much milder, much more loving.

I ask and will you please read with me what Jesus said after Peter in his eagerness to defend his Master, cut off Malchus' ear: "Put your sword back in its place, for all who draw the sword will die by the sword" Isn't this as if Jesus quotes Genesis 9?

Furthermore: What does Paul teach us about government? Romans 13 spells it out: "(the government) ... is God's servant to do you good. But if you do wrong, be afraid, for (the government) does not bear the sword for nothing!"

Of course, in reality many cases involving killing are not clear-cut. That's why the State must be extremely careful in implementing this commandment of God. But, if it is unquestionably established that a murder has been committed, then no government may shy away from its responsibility to protect — and to revenge — the image-bearer of God.

I'm afraid that in the debate, even among Christians, human reasoning and human feelings are more normative than the Word of God. Of course, it is awesome to be responsible for judgment in cases of murder. It may, and perhaps, it must, turn us off when we are called to execute justice. But, if we know enough and are sufficiently aware of the holiness of God, then, I tend to think, it is not our prerogative to act differently from what God teaches clearly in the Scriptures.

Syrt Wolters owns and operates a barbership in the Empress Hotel in Victoria, B.C.

Dutch children meet their Canadian fathers

Jill Keenleyside

A fifth estate documentary, telecast this spring on CBC Television, has led to the meeting, for the first time, of Canadian fathers and their Dutch children — nearly forty years after they were born. The results of that film, called *Children of the Liberation*, were told in *Homecoming*, a fifth estate feature with Hana Gartner, Tuesday, December 4 at 8:00 p.m. on CBC Television.

Following the liberation in Holland by Canadian soldiers in 1945 and the heady days of celebration, over 4,000 children were born — most after their fathers had returned to life in Canada.

In May, 1984, the fifth estate profiled Olga Rains, a Peterborough, Ontario, woman who helps these children track down their Canadian fathers, a difficult and often painful task.

After watching that film, Canadian veterans, for the first time, came forward looking for the children they had left behind at the end of the war.

After hearing one "liberation child" tell, on the fifth estate, of her father's rejection, her Canadian half-brothers and -sisters immediately invited her to Canada. The welcome was warm and it led finally to a happy meeting with her father.

Another man, who had tried to deny his son's existence, called him in Holland the night he saw him on television.

Although the unions are not always successful, most are happy. As one old soldier put it in a letter to his new-found son, "I explained how much I loved the fact of his being."

Homecomings is produced by George James.

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Church

Rime or Reason

If God watches all the earth
ev'ry land and ev'ry spot
ev'ry death and ev'ry birth
then He must weep a lot.

Sy Nodd

A team ministry
means calamity
when pastors can't agree
on the captaincy.

Klaas Sis

Pastoral Pondering

Neckship

Remkes Kooistra

After I read three reports on *headship* and listened to many discussions on this matter, I thought it would be time to give also some attention to *neckship*. We all know that *neckship* is very important. The head cannot function well without the neck.

"Neckship" biblical

The principle of *neckship* is clearly expressed in the Scriptures. Paul wrote in 1 Corinthians 11:11, 12: "In the Lord ... woman is not independent from man, nor is man independent from woman. For as woman came from man, so also man is born of woman." Without women there simply would be no man. The head needs the neck to function properly.

The Christian Reformed marriage form (the old one) still expresses strongly the headship of man in marriage. The bridegroom is asked, "... do you promise, that you will ... love, honour and maintain her ...?" And the bride affirms the question, "... do you promise, that you will ... love, honour and obey him ...?"

Nowadays not many marriages are solemnized with these strict promises. And indeed, the husband does not always maintain his wife, nor does the wife always obey her husband in all things lawful. In most contemporary questions the aspect of partnership wins over that of headship and neckship.

Obedience

In former days brides had no choice in the matter. If the lady wanted to get married in the church, she simply had to promise obedience. But you know how this often was done? At the wedding party, after the solemn service, the young wife would say to her new husband, "You may well be the head, but don't forget, I am the neck!" This was often stated with a kind of triumphalism. Yet it reflected reality in many cases.

Patience

I remember a young couple, Gerrit Jan and his wife Gerritje. It was the second world war somewhere in Overijssel, The Netherlands. One day I asked hardworking Gerrit Jan whether he had considered emigration to Canada. He said, he had, but added with a deep sigh, "A man cannot go if his wife does not want to come along."

Apparently it was not a matter of simple obedience. The head was willing to turn to the far West, but the neck did not wish to move. Gerritje said, "We have our relatives here, our land, and our very modest bread and butter, so why should we move?" But about one-half year later the situation had changed. Gerrit Jan announced with a broad smile, "We are going to go to Canada!" To which I responded in amazement, "But what about Gerritje?"

The answer was most revealing. Gerrit Jan said, "Now that several of her brothers and sisters are going, Gerritje is more than willing to go also." The explanation was simple. Gerritje did not want to emigrate with her husband only — she feared home-sickness — but to go with most of her family was quite acceptable. Gerrit Jan was a wise husband. The head did not twist the neck, but waited till the neck could turn that far.

Complete trust

A good example of strong neckship is to be found in Proverbs 31, the chapter on the virtuous wife. She does everything. She sells, she buys (even fields), she plants (even vineyards), she sows, she cooks, she knits, she gives to the needy and she teaches her children and her servants (even male servants) with words of kindness.

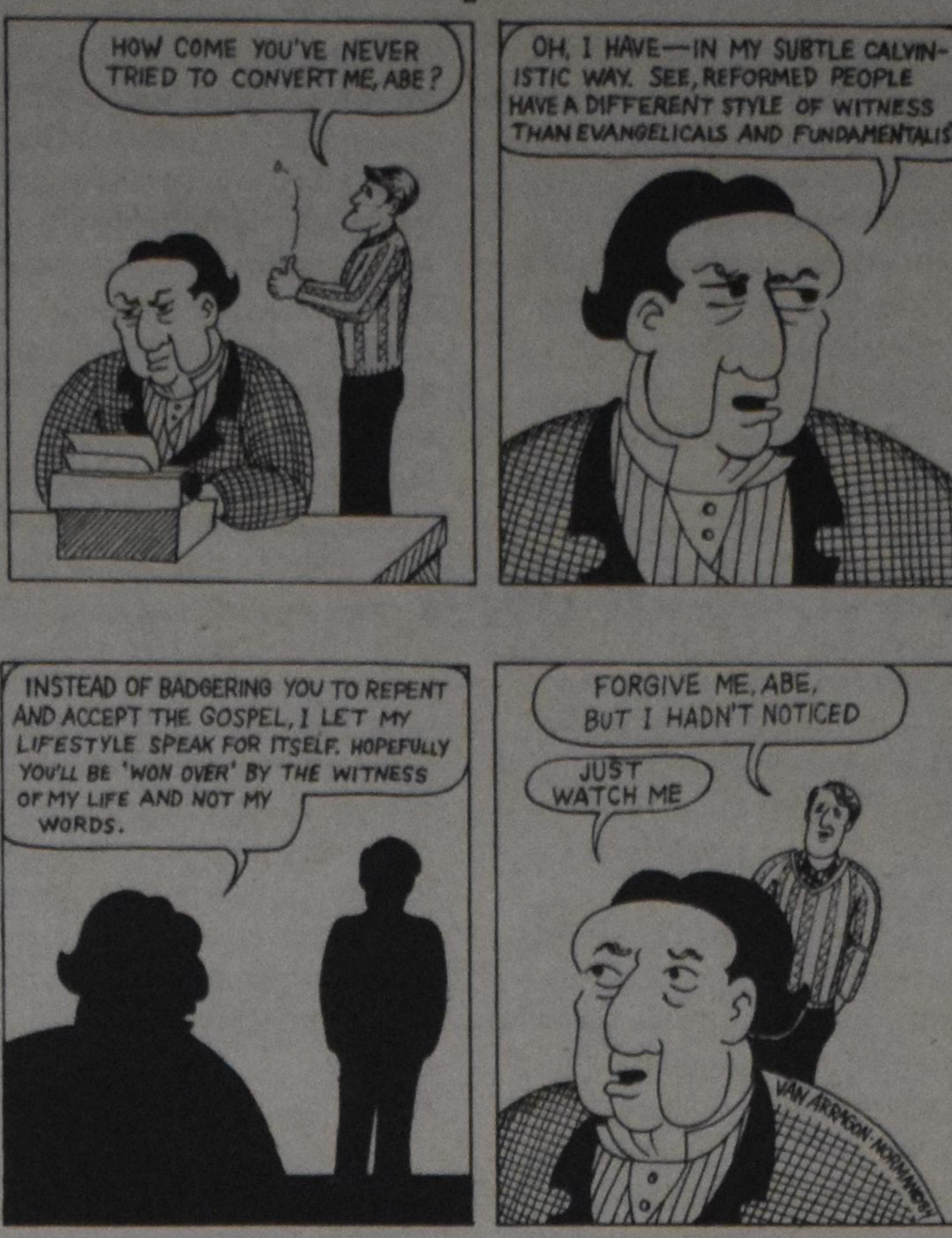
One thing more — something I like very much — she is the first one to get up in the morning. She takes care of the entire estate. Her husband is busy elsewhere, he sits among the elders in the gate. He can do this, because he trusts his wife completely. She does all the bookkeeping, she is the only one who knows how much money there is in the bank. Her husband can only be the head since she is the neck. He does not call her to obedience, but praises her wholeheartedly.

This is how it was ordained by God. I read in Genesis 1:27, "God created man in His own image, male and female He created them."

Together they are God's image. Together as head and neck. In partnership.

Dr. Remkes Kooistra is campus pastor emeritus at Waterloo University, Waterloo, Ont.

Kuyper's Kapers



"Apartheid is heresy" says UC

MORDEN — From August 7 to 16, the United Church of Canada held its 30th National Synod.

Besides discussing internal questions of management, finance and administration, the Synod also discussed subjects which raise much debate, such as the participation of children in the communion service before their confirmation, the attitude towards homosexuals and in particular, their right to ordination. Discussions were also held on the existing inequalities in society, on the world hunger, on the changing roles of women and men in Canadian society, on the problems of disarmament, autochthonal ministries and radical discrimination.

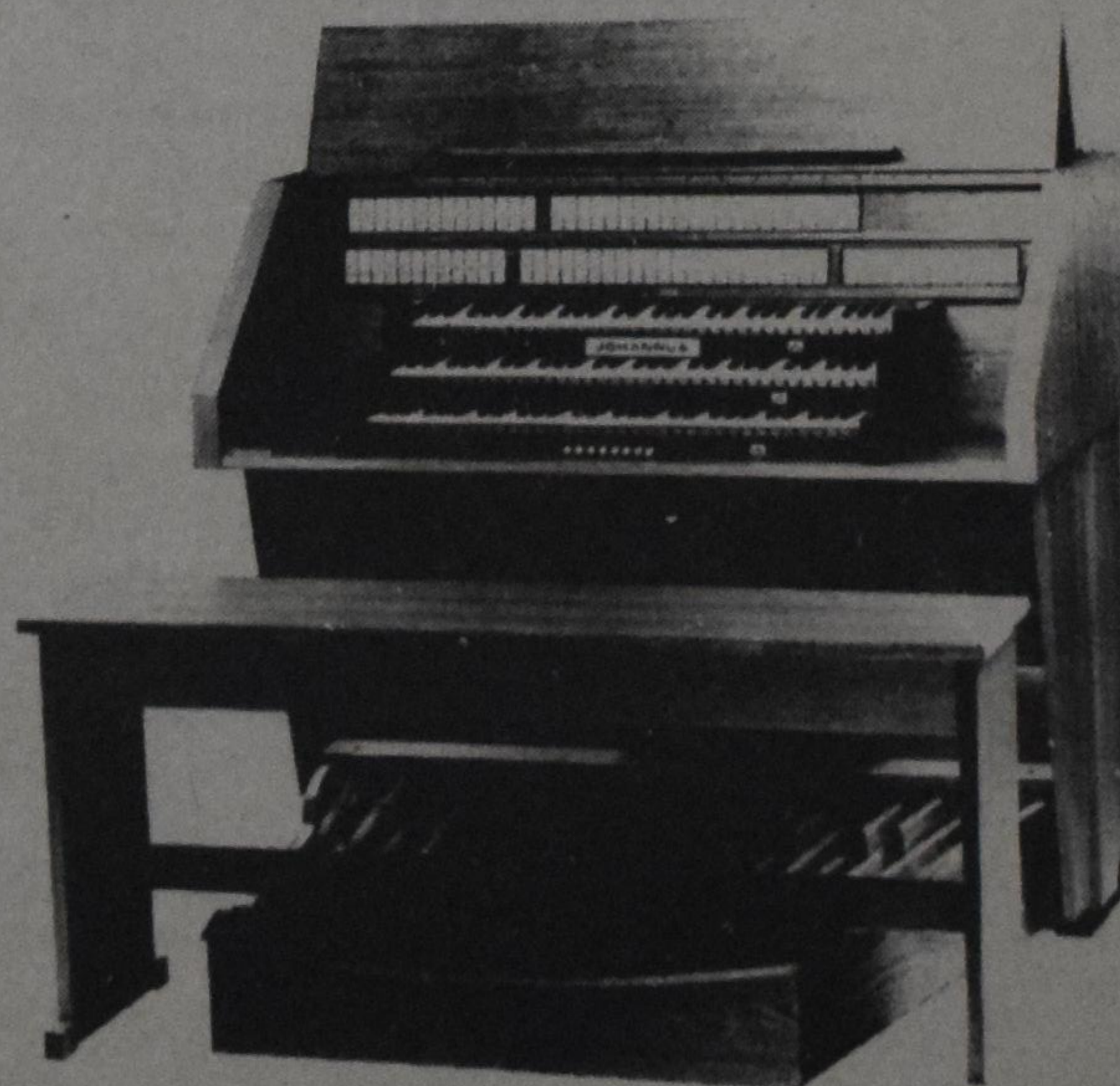
The United Church approved

the contents of the resolutions already adopted by the (WARC) World Association of Reformed Churches in Ottawa in 1982 and by the World Council of Churches (WCC) in Vancouver in 1983, declaring that "Apartheid is a sin, and in its stubborn disobedience to the word of God, a heresy." It also added several resolutions aiming at boycotting the Republic of South Africa financially, economically and culturally.

Concerning the problem of homosexuals, the Synod has decided that the Church should make an extensive study of the nature of homosexuality and make a report, at the very latest, at the 32nd National Synod, that is, in four-years time.

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— to Lucknow, Ont., Rev.
William Suk of Hebron,
Renfrew, Ont.

Declined

— to Clinton, Ont., Rev.
Cecil Van Niejenhuis of
Ancaster, Ont.

Accepted

— to North Palmerston, New
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Classis Meetings

— Classis Eastern Canada
will meet in regular session on
March 5 and 6 at the Calvin
CRC, Ottawa, Ont. All
materials for the agenda should
reach the stated clerk, Rev.
John Tenyenhuus, by January
11, 1985.

— Classis Quinte will meet in
regular session on Tues., Jan.
29 at 9:30 a.m. in the Whitby,
Ont. CRC. All materials for the
agenda should reach the stated
clerk, Rev. Peter De Vries, by
December 10, 1984.

Address Corrections

— Rev. Peter Sluys, 3314
Sparks Ave., Terrace, BC V8G
2T9

— Rev. John Tenyenhuus, 13
Mercier, Dollard des Ormeaux,
PQ H9A 1H4

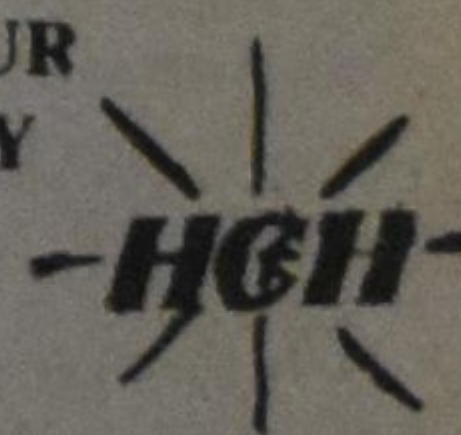
Admitted to Ministry

— Classis Quinte, after due
examination and with the
concurrence of the Synodical
Deputies of Classes Huron,
Toronto, and Eastern Canada,
has admitted Candidate
Charles R. Cornelisse to the
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Debate on capital punishment continues

Jacob Kuntz

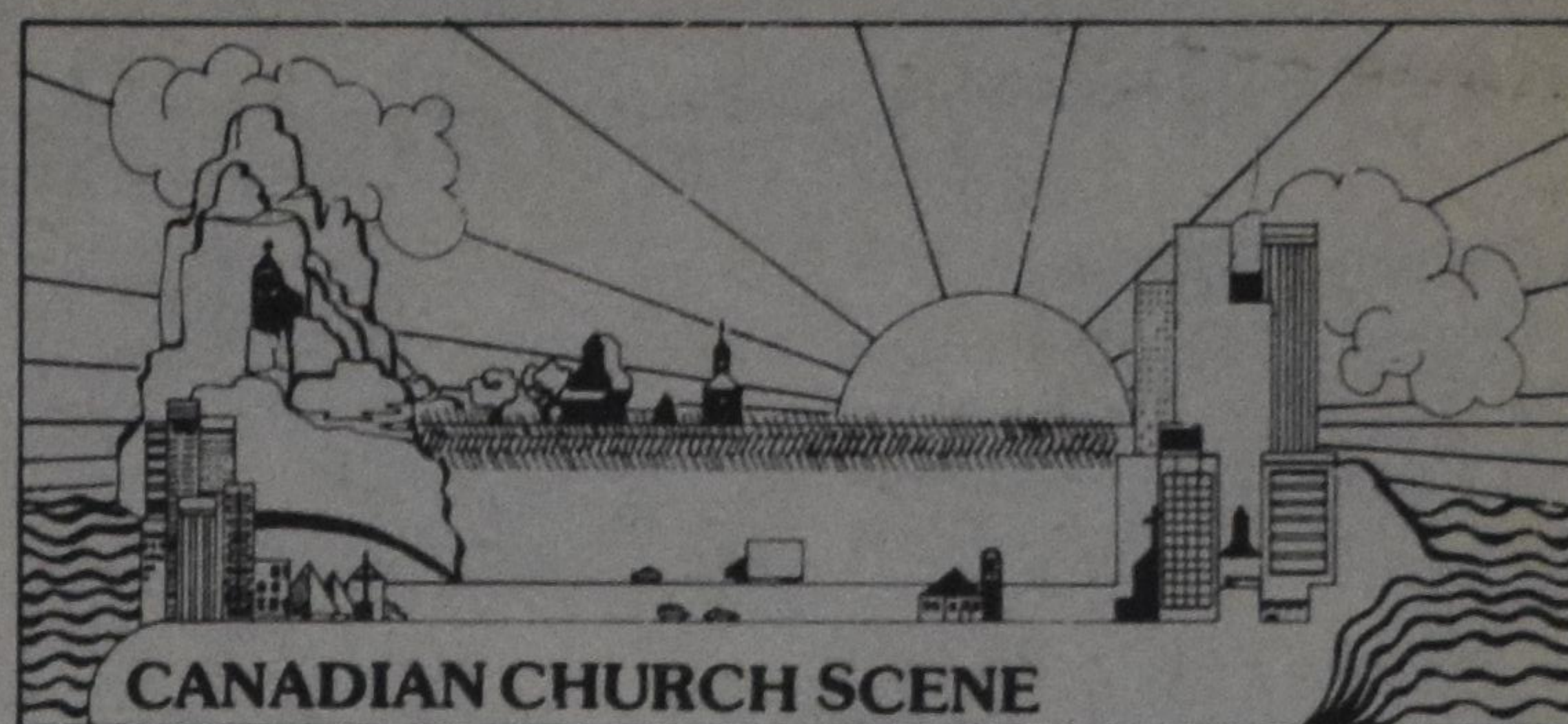
The recent killings of seven policemen in Canada have revived the cry for the death penalty. Even though Prime Minister Mulroney did not mention the issue in the speech from the throne, there is general expectation that the matter will come up for debate in the House of Commons before long and that a free vote on Capital

Punishment will be allowed.

Several denominations have taken a position on the death penalty. Examples: The United Church is against it since "the death penalty is contrary to the spirit and teachings of Christ." The Christian Reformed Church said in 1981 that "modern states are not obligated by Scripture, creed or principle to institute and

practise capital punishment," but Synod also said "that Scripture acknowledges the right of modern states to institute and practise capital punishment." (emphasis mine, JK)

Recently several church magazines took part in the debate and gave editorial direction. The quotes that follow illustrate the widely



differing conclusions at which they arrive.

Clarion, the Canadian Reformed Magazine, issue of Oct. 5, 1984, came with an editorial under the title: "Restore the Balance," rejecting the argument that capital punishment must be introduced because it will prove to be a deterrent. *Clarion* seeks to justify the death penalty on biblical grounds:

There is for Christians only one argument which cuts ice. It is the argument that the LORD God has commanded that whosoever sheds forth man's blood, his blood shall be shed forth by man. The feelings of people are irrelevant when it comes to obeying the command of the Lord. Until this is the conviction of the people, the debate will sway back and forth, the issue will become a burning one when policemen are murdered; it will be put on the backburner when time goes on and nothing of that nature happens for quite a while.

The call for the return of capital punishment is generally restricted to people who murder policemen or prison guards while on duty. This, too, is an inadmissible restriction of what the Lord demands. Why should a murderer of a policeman or of a prison guard be put to death but not one who kills his ex-girlfriend out of jealousy or one who commits a murder in the course of a robbery?

When someone's life is taken, there comes an unbalancing of life and life can be brought back into balance only when the murderer's life is taken. As Chief Rice is reported to have said, they "should get what they give." No, we do not approve of the wording, but the thought itself is in the line of what the LORD commanded in the Old Testament days: restore the balance by taking an eye for an eye and a tooth for a tooth. This is not typically

Old Testamentic cruelty as opposed to the preaching of love which we find in the New Testament. This is a basic rule for all of life.

The balance should be restored. This can be done only by inflicting similar punishment, punishment which is equal to the crime. Such is the will of the LORD God. He Himself ever acted in the same vein: When He sent His Son, the Lord Jesus Christ had to bear the punishment which we deserved because of our fall. He bore it completely.

Reinstatement of capital punishment for all murders may not cause capital crimes to decrease, it certainly will restore the balance and thus assure us of the approval of the LORD God, the Lord of all.

Then righteousness will sprout; then peace, overall wellbeing will reign. Such is the fruit of obedience to the Lord's command.

The Catholic New Times, however, insists in its issue of Oct. 28, 1984 that capital punishment perpetuates violence and that for that reason the death penalty should not be reintroduced.

The brutal murders of representatives of the law is a dramatic indicator of the level of violence in our country. However, the use of capital punishment, as a violent means of lowering the level of law-breaking violence, will only increase the legalization of violence."

It goes on to say:

"A society which legalized the production and testing of weapons which are made to murder millions of innocent civilians in one drop, will no longer have the moral sensitivity to support the right to life of those who are guilty criminals. If the murder of millions of innocents has not been ruled illegal, then the effort to legally end the life of a guilty person is not surprising.

To legalize capital punishment would be to legalize
Continued on page 17 ...



How to cope with criticism

Leonard Schalkwyk

Pastoral letters

While I am writing this, I am surrounded by love and affection from a congregation which has organized a great evening of Christian fun and fellowship. It came as a surprise at the occasion of a milestone — 30 years in office and 30 years of marriage.

But I know that out there are some who are chafing under criticism and in fact I seem to remember having encountered some of it myself in the past.

I cannot say that I ever liked criticism. Anyone who likes criticism is either not honest or lacks self-esteem. Yet every person alive will encounter criticism sooner or later.

That is why it is important to know what the right attitude should be under such circumstances.

When I was in my first congregation, I well remember how I smarted under the least form of criticism. That was not because the people were so mean, but because I was so insecure. Putting the first uncertain steps onto the awesome path of the ministry, I needed all the encouragement I could get.

But I did not get much. In hindsight I must say that was good. But I did not have that foresight at that time. Yet it was a kind of discipline by the Lord, which came to me by way of His people. The Bible says: "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Hebrews 12:11).

I must say that my ministry has been greatly helped by criticism received, but it did not come easy. Just as it does not come easy to anyone.

Help me to say the right words

I heard a story about a pastor who was awakened at 6 o'clock on Sunday morning. There, before him, stood a member of his congregation, eyes smoldering in fury. He said: "One more sermon like last Sunday, and I'll sue your pants off!"

The pastor had been a boxer, and ten years ago he would have known exactly how to handle a situation like that. Moreover, the pastor was a huge, heavy set man. But as a Christian he now knew that beating the other one to bloody pulp would never glorify God.

So, instead of smashing a fist into his mouth, he did the godly thing: he slammed the door in his face with all his might. The pastor turned back into the living room and kicked the nearest soft thing he could find, which happened to be one of his children's dolls. The doll was not made for such treatment, it burst open and spilled all its intestines.

Then and there, the preacher sobbed: "Lord, forgive me, help me to say the right words this morning in church."

Coming to the platform that morning, he found that someone had taped a picture on the top of the pulpit. It was a cartoon drawing of a huge, fat man. However, the head was missing. In its place the preacher recognized a picture of

his own head.

Below the caricature was written: "HATH GOD NOT SAID, THOU SHALT NOT EAT MASHED POTATOES?"

The minister looked out over the sea of faces before him. It could have been any one of them. That moment a deep love of the Lord welled up in his heart for these wonderful people and he preached as never before.

Begin with "I am wrong"

There are two kinds of criticism. And two kinds only. That which is justified. That which is not justified. The wise man knows how to discern between the two.

That which is unjustified he passes by. That which is justified, he receives, realizing it is part of God's design to bring him into the image of Jesus Christ.

The best way to cope with criticism is by assuming you are wrong, and the critic right. If you start with the premise that you are right, you will immediately be on the defensive. But if you listen to the critic as though you are wrong, then you will be able to correctly divide the word of truth from the word of error.

Let us not forget that the largest room in the world is the room for improvement.

Let us not forget either that the person who criticizes is interested in us. That is a great compliment.

I once knew a pastor in a Bible believing church who complained about those "church critics." He moved to another liberal denomination. Many years later he said to me: "I wish the people in this church were interested enough in the church and in my ministry, to criticize. But whatever I do, is good to them, they could not care less."

Be steadfast

However, when you are being criticized for taking a stand for the Word of God, do not waver.

Then, the best example for coping with criticism is the Lord Jesus on the cross. To be nailed to a cross is the ultimate in rejection and criticism. Yet He did not flinch.

The day will come when there will be no more need for justified criticism — for we will be perfect.

The day will come that there will be no more unjustified criticism — for we will be as He is.

But those who will have criticized Jesus and His Word, they will experience the ultimate rejection in hell.

Let us beware of ever criticizing God and His dealings in our life.

Rather, let us stand on tiptoe, in love looking for His appearance.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

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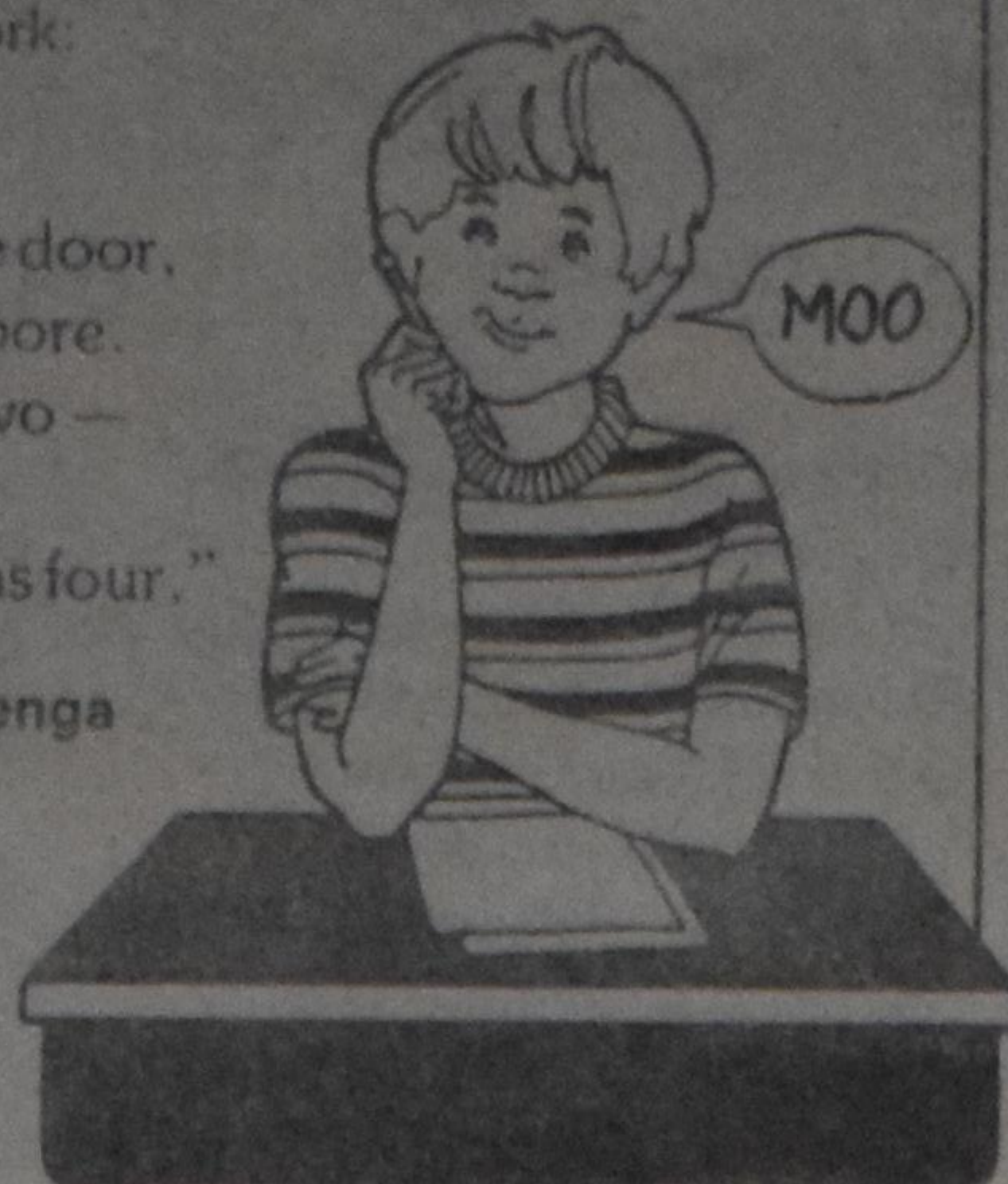
School

Chalkmarks

The grade six class of Fruitland John Knox Memorial Christian School, Ont., came up with some pretty amazing limericks. Here are a few examples of their work:

"At a desk in a room by the door,
Sat a boy who was a big bore.
When asked two times two —
He let out a 'moo,'
And said that the answer was four."

Jackie Wierenga



"There once was a man from New York,
Whose whole house was made out of cork,
It rained every day —
His house sailed away —
And all he had saved was a fork!"

Daryl Meijer

"There once was a fellow named Dan,
Who fried in a hot frying pan.
Said he, with a shout —
Please let me come out.
I'm stuffed like sardines in a can!"

Wayne Scholman

Ontario's Bicentennial

Christian Schools join in the celebrations

Henry de Jong

In celebration of Ontario's Bicentennial in 1984, The United Empire Loyalists' Association of Canada (U.E.L.A.) has published what many have labelled as "the best history of Ontario of 200 years."

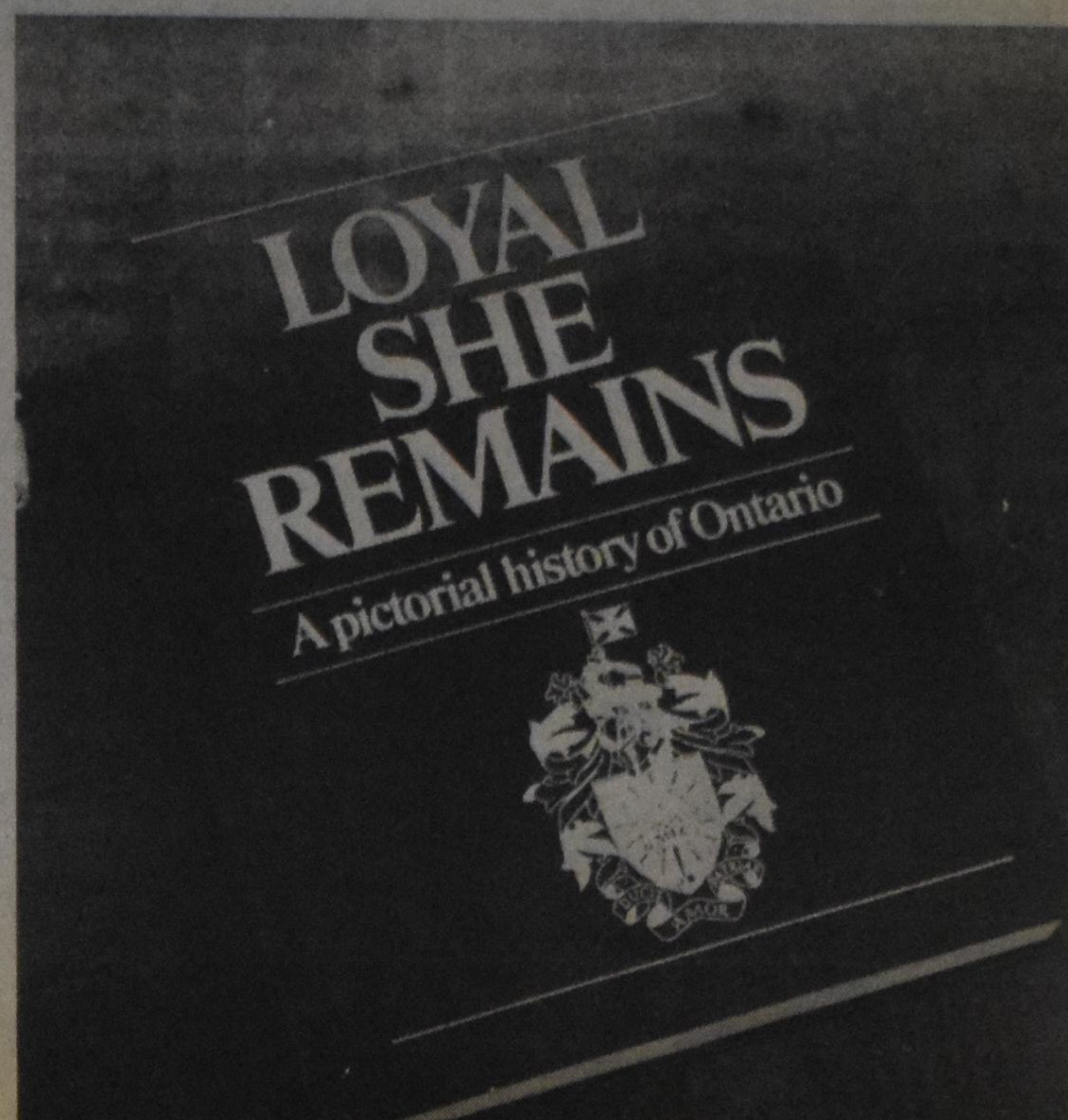
Loyal She Remains: A pictorial history of Ontario, in its 698 pages, contains 1100 illustrations, sketches, paintings, portraits and photos along with 32 chapters of narrative chronicling the people and events that have shaped the province.

The staff of the Association, headed by William Koene, a former Christian School teacher, spent two years preparing for the printing of this book and they enlisted twenty-two Ontario scholars to write its text. According to Bill McNeill and Cy Strange of CBC Radio Canada, "*Loyal She Remains* is destined to become a classic heirloom."

On a suggestion by Koene, the U.E.L.A. is working to

include Christian and separate schools in its distribution network. Rob Van Keulen, also a former Christian school teacher, now working as a sales consultant with U.E.L. History Publication, has approached the principals and board members of well over fifty schools with suggestions on

margin of between 28 and 35%, depending on how many volumes they sell. A school selling just 200 books will earn more than \$4,000 profit for themselves. In addition the Christian Economic Assistance Foundation will receive a donation of 5% of gross revenue generated by the sales.



New scholarships for pre-seminary students

Henry de Jong

Dordt College, in Sioux Center, Iowa, has announced the establishment of two \$500 scholarships for pre-seminary students who plan to attend the college. The Chris E. Haan Scholarship, a bequest of the estate of Christina Haan, in the name of her father, will be awarded to students who are in their last year of high school.

Applicants must have maintained a 3.00 grade point average through seven semesters of high school. In addition, they must submit written recommendations from the applicant's pastor, a high school teacher, and one other person in a leadership position, as well as a statement of 300

words of less explaining why they feel called to the ministry.

These scholarships will be awarded to the recipients each

year they attend Dordt College, providing they maintain acceptable academic standards.

Let them learn chess

Several Third World countries may follow the East German example and introduce chess as a subject in their school curricula. The impetus comes from a study in Venezuela which measured children's I.Q.'s, then taught them chess and had them play regularly for a year. Retesting the I.Q.'s, they discovered a significant improvement.

While Venezuela has an historic chess tradition with many tournaments, a similar

study in Namibia produced similar results. This surprised some educators, since I.Q.'s were once thought to be unchangeable. The mental faculties which chess develops — concentration, visualization and evaluation — would seem to be the basic elements measured by the intelligence tests.

from the *Globe and Mail*

how these schools can conduct their own sales campaign. To date, some twenty Christian schools have begun such a campaign — some in an extensive manner, in the city or region where the school is located, others in a more limited way among their local supporters and members.

The schools receive a profit

The purpose of this program, however, is not just to raise money for Ontario's Christian schools, but also to promote an increased awareness of Ontario's provincial heritage.

Any inquiries can be directed to Rob Van Keulen, by mail to R.R. #1, Regional Road 14, Caistor Centre, Ontario, or by telephone at 416-957-7553.

Latin American youth given a Christian alternative

ORANGE, CA (EP) "Project Crossfire," an evangelistic thrust which aims to win ten million Latin American young people for Christ in 1984 and 1985, has been launched by Young Continent for Christ to provide an alternative to political revolution.

"Already tens of thousands of Latin young people have made Christian commitments and joined the revolution of love instead of hate," said Mexican-

born Hector Tamez, the Latin American director of Open Doors, which organized and is sponsoring Young Continent for Christ.

The plan aims to unite Christians of many denominations in some 20 Latin American nations in a simultaneous evangelistic effort to win young people for Christ.

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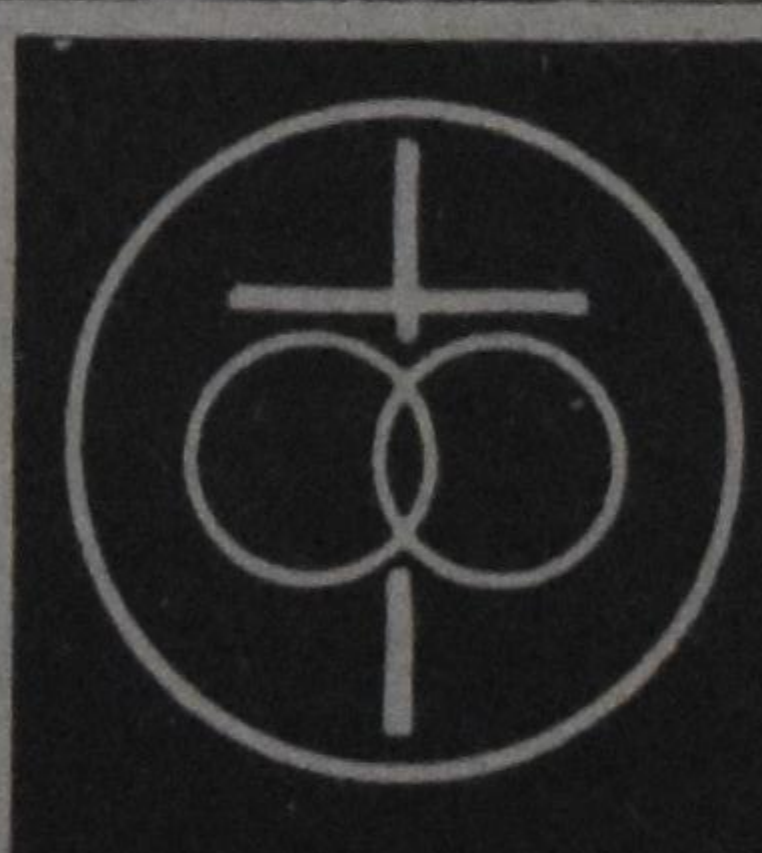
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Smithville high school meets multiculturalism

Marian Van Til
SMITHVILLE, Ont. — Students at the Smithville (Ontario) District Christian High School recently found out first-hand what multiculturalism is all about.

A November 7-9 "In-Depth Study" planned for them by their teachers involved the 218 mostly Dutch, rural, Christian Reformed students in seeing films, attending workshops, and taking field trips which gave them a glimpse of unfamiliar ways of life.

SDCH Principal Markus Strooboscher said of the Study's topic, multiculturalism, "It's in the news... We find that our students have a narrow view of society. We want to make them aware there's more."

To increase awareness

A committee of staff members, chaired by social studies teacher Peter Bulthuis, wanted to increase that awareness in five areas: Seeing Canada as a nation of immigrants with specific value systems, exposure to cultures other than their own, recognizing that their lifestyle is "not necessarily the only or the best way to live," introducing students to their own heritage "in terms of both our Dutch-Canadian and Calvinistic roots," and allowing them to meet Christians who express their faith in "ways different from our own."

Multiculturalism was introduced on the first afternoon of the study via film and drama. The next day, the entire student body and its 17 teachers divided into four groups to do some cultural exploring.

Respectful curiosity

One group went to Toronto's Chinatown, visiting a Chinese newspaper, restaurant, and a Buddhist temple. A second group visited the Jamaican-West Indian area of Toronto. Their experiences included a trip to a predominantly black high school, eating a Jamaican lunch, and touring the Jamaican cultural centre.

The third group visited Hamilton's Children's of Abraham Centre, a synagogue, Hamilton Hebrew Academy, and Shalom Village, a home for the aged. The last group toured Toronto's Italian section, the Columbus Centre, an Italian shopping mall, and Villa Colombo, another home for the aged.

Strooboscher was happy about how students related to what they saw. "I was impressed with how respectful our students were in meeting people from other cultures," he commented.

In Christ no East or West

On the third and final In-Depth Study day students attended sectionals led by four non-Dutch, Reformed Christians: Mr. Gordon Hungsberger of the Mennonite



Principal Markus Strooboscher

Central Committee, Mr. Walter Cook from Hamilton's Regional Indian Centre, Rev. Yong-Chool Kim, pastor of the Christian Reformed affiliated Korean Presbyterian Congregation of Toronto, and Rev. Dr. Bokoa, pastor of Hamilton's John Calvin Hungarian Presbyterian Church.

Each speaker discussed the relationship between his culture and his Christianity, particularly addressing how the Christian faith has expressed itself in his unique cultural setting.

Public forum

The study ended with a public meeting to which students' parents and others in the community were invited. "It Wasn't Easy," a film about

Dutch emigration to Canada was shown, setting the stage for an engaging panel discussion on the topic, "How much of what we do is Christian, and how much is Dutch; or can we not separate them?"

The four panelists came at the subject from varying perspectives since two were Dutch immigrants and two were non-Dutch CRC members who had grown up in other faith communities. Panelists were Dr. Hilbert Vander Plaats, pastor of the Mountainview CRC, Grimsby, Mr. Steve Collins, a registered nurse and former teacher at Beacon Christian High in St. Catharines. Collins grew up in a Michigan Baptist church community and is now a member of St. Catharines' Covenant CRC. Mr. Adrian Peetoom — like Vander Plaats, a Dutch immigrant — is publishing director for Scholastic Book Services and a member of St. Matthew's in the Basement (Toronto) CRC. He was formerly a member of the Canadian Reformed Church. Mrs. Evelyn Hageman grew up in a Mennonite community in Saskatchewan and came into the 1st Hamilton CRC a decade ago through marriage to a Dutch immigrant.

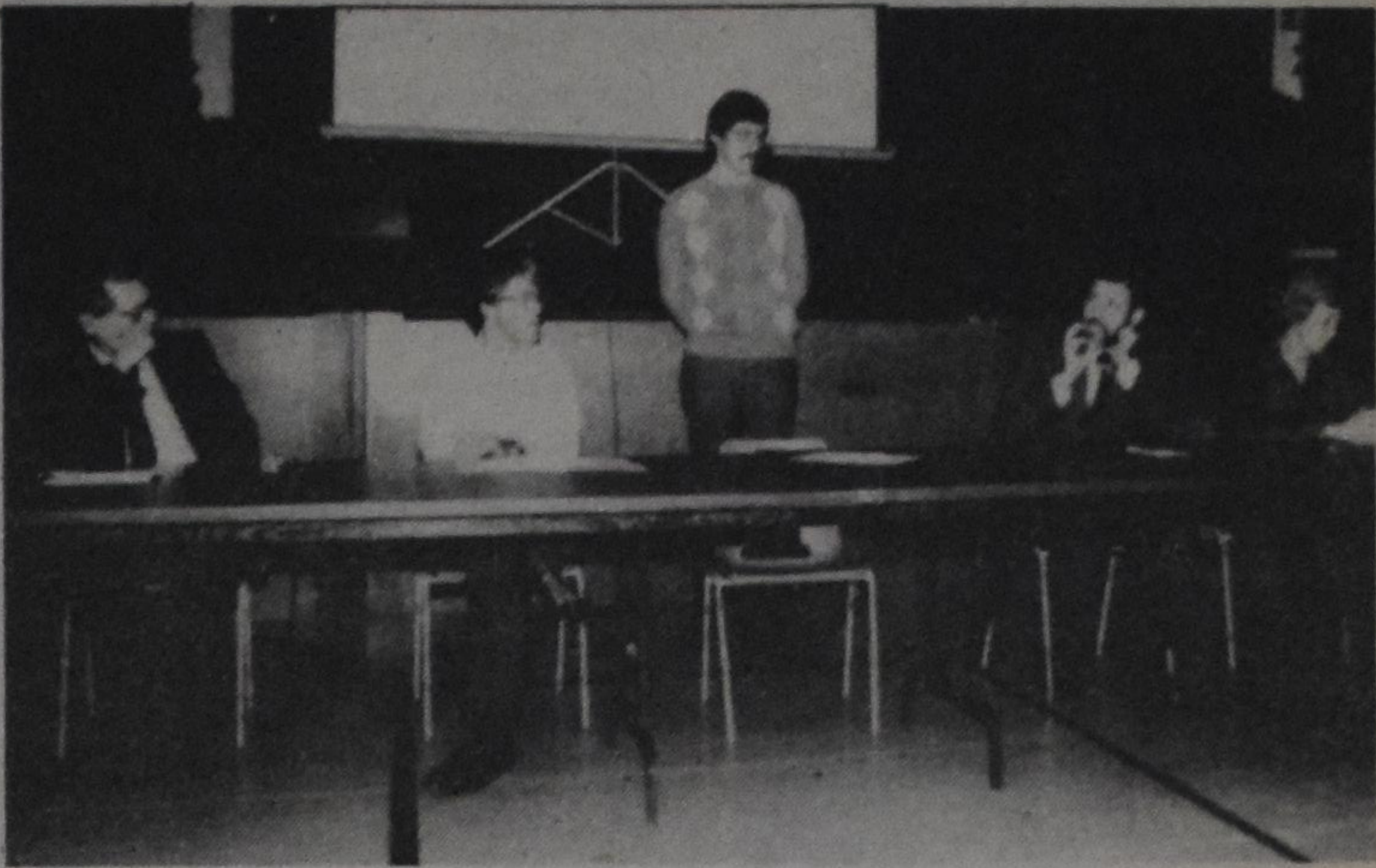
Each panelist was given opportunity to comment on the "Dutchness" and "Christianity" of life in the CRC they know, evaluating strengths and weaknesses.

Isolationist tendencies

The comments were instructive, the discussion lively, and the audience willing to be self-critical: Collins' main concern was with lack of personal piety and "Do our kids know God, not just know about God?"

Vander Plaats saw "a tendency to feel 'we have arrived,' 'we've got it,'" while at the same time, out of fear, wanting to remain isolated from others. He advised, "You have to accept cultural things, but must critique how they affect us."

Peetoom warned about



SDCH In-Depth Study panel members, l. to r.: Hilbert Vander Plaats, Steve Collins, Moderator Peter Bulthuis, Adrian Peetoom, Evelyn Hageman

complacency in Christian education and the church. He pointed out that in the mass exodus from The Netherlands between 1946-54 it was not the "daredevils" who left, but the daredevils who stayed. Thus the emigrants wanted to maintain life in Canada as it had been in The Netherlands. "That's both beautiful and dangerous," said Peetoom. "We can (then) allow something to come between us and God."

Echoing Vander Plaats' comments and applying them to evangelism in the Dutch CR congregations, Peetoom said colorfully, "We don't do evangelism very well, and you know why... because deep in our bones we feel 'we is us and they is them.'"

Hageman also saw a certain closedness in the Canadian CRC. She felt others look at the CRC as not willing to accept Canadian institutions and culture. She urged, "To look after our own is right and proper, but now we must ask other Canadians to join us."

Hageman then looked at the other side of the coin,

saying, "The Reformed view of the oneness of scripture is the biggest strength of the Christian Reformed Church."

Experience the best teacher

Principal Strooboscher felt the three day study was extremely beneficial for Smithville's students and its CR community. The field trips were the highlight of the study. He explained, "We were trying to dig into a topic and let students experience as much as they can. And we want student response. All students are expected to write an essay on appreciation of others' cultures."

Planning committee chairperson Bulthuis summed up student reaction saying, "We wanted to expose these kids to other kids. A lot of kids have really had their eyes opened — to see that there are so many Christians 'out there.' And the idea that there are other CRC's that aren't Dutch is a shock for our rural constituency."

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Family

A dairy farmer needs horizons

Bert Witvoet

George De Roo is a dairy farmer, who with the bank has owned his 127-acre farm east of Wellandport since 1979. He milks about 60 cows twice each day, not because he is particularly fond of cows but because they pay the bills and provide a good living.

As he moves his lanky body through the warm stables he talks of farming as a business. He likes the administrative part of it — sitting down at night and figuring out what costs what and where is the profit coming from.

We're here to serve God

But George's interests go further than that. He worries sometimes whether he has his priorities right. Farming takes up a lot of his time. Milking and feeding takes up 10 hours a day. Fieldwork and maintenance work come in addition to that. Most of the work requires him to be there seven days a week. Calendars indicate that that is all the days a week has.

"We're here to serve God," says George. Maybe I can best serve God by doing my job well here on the farm." But you know by the way he looks that he's not altogether sure.

For that reason George is an active member of the Christian Farmers' Federation of Ontario (CFFO). In fact, he is the President of local Niagara. "When you're a farmer it's good to do more than simply stick around on your farm," he says. "After a Christian Farmers' meeting you have a lot to think about."

George is also a member of the Wellandport Christian Reformed Church. In the past he was a Cadet leader but at the present time he's just a member. Sermons remind him of basic issues — "that's the role of sermons." But they don't challenge him to live out life. "I need Christian Farmers' for that and magazines like *Calvinist Contact* and *The Banner*," he comments.

Farmers should get involved

So it appears that for George De Roo there is more to farming than making money. He doesn't want to passively accept every decision made by big business or government. That's why he wants other Christian farmers to get involved in CFFO.

"We encourage each other

and sharpen our thinking if we as Christians band together," he says, thinking of all the farmers and growers in his area who have not yet joined his Niagara local of CFFO, although the local has as many members as he has cows: 60.

He is proud of the work of CFFO. "Many people have learned to respect our organization because of its consistent, fair and in many cases unselfish attitude on the issues it takes a stand on," he wrote in a recent letter intended to encourage others to join the CFFO.

Family farm threatened

De Roo considers the financing of farms to be the biggest issue the CFFO faces now. Since family farming is a form of business the CFFO seeks to support, it considers high interest rates which force farmers out of business a real threat.

Many farmers find themselves in financial straits. Farm credit corporations report that 17% of loans are in arrears. Those farmers who bought at a time when the price of farms and the interest rates were high are in trouble. Now that prices and rates have come down they can't compete anymore.

George is not thinking so much of his own farm when he talks financing. He bought his farm in 1979 when the price of quotas was still reasonable, although the price of farms was high. He is able to pay off his loans without crimping the family budget too much.

He talks about the "debt-set-aside" scheme that the Christian Farmers' are promoting. The idea is that rather than a bank or creditor forcing a bankruptcy, the farmer appeals to an independent body who can declare that part of the debt be set aside. The Bank would lose that, but when farm prices or farm incomes rise again they would get it back. Banks are bound to lose more through bankruptcy anyway.

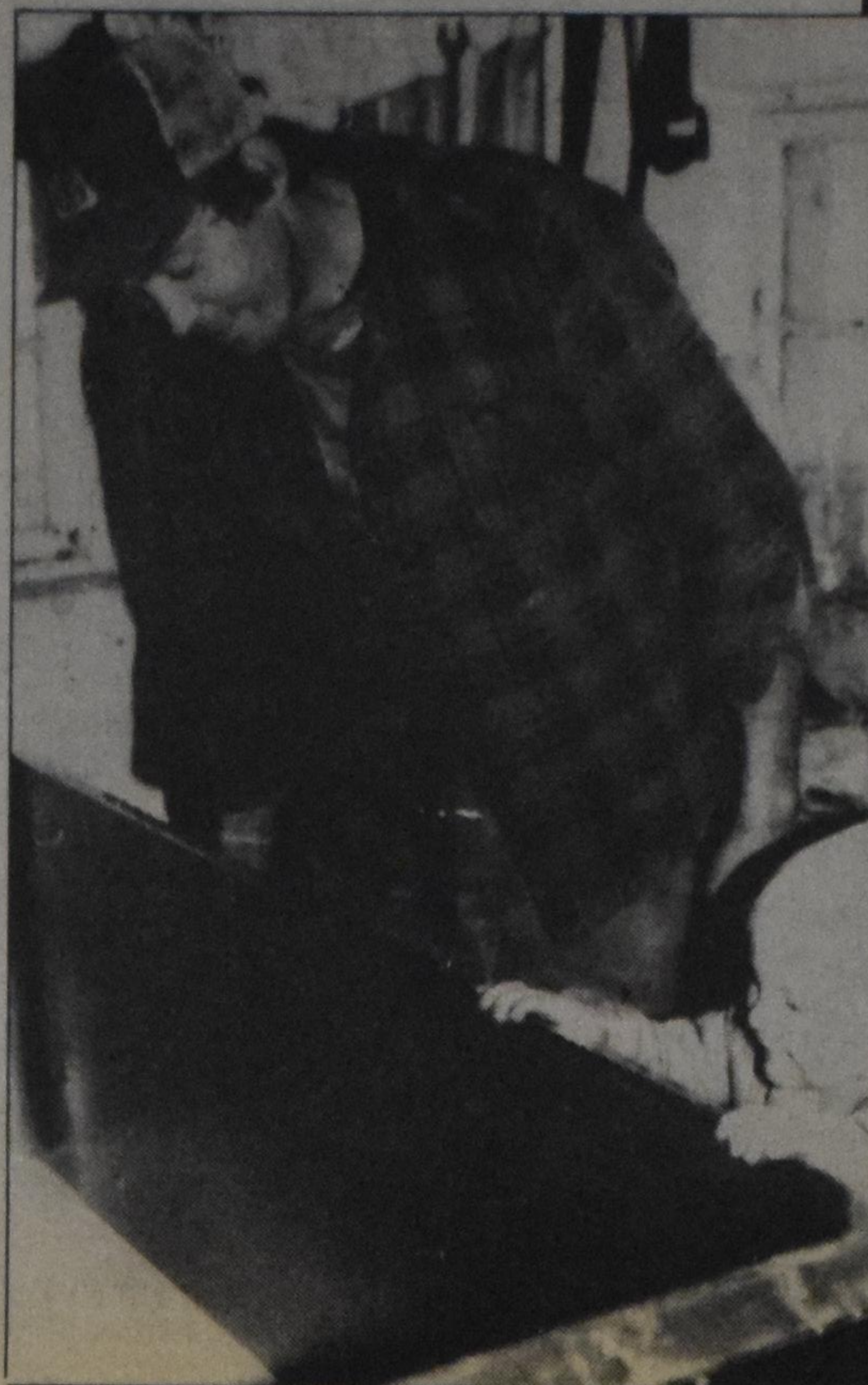
These are the kind of things that make sense to George De Roo. He does a lot of thinking as he spends many hours in the barn and on the fields all by himself. Sometimes he prays too. But it's not an organized prayer, he says. "You commune with God, especially if there's a problem."

When asked whether he ever sings, he smiles a little. "I used to

when I was a kid," he says, "but I've been laughed at and now I don't do it anymore."

Farm great for family

George had an opportunity to buy his mom's farm in 1972. His dad had died in 1962 when he was nine. "I wasn't ready to settle down to milking twice a day and doing all the other chores," he



Top r.: the De Roo family poses in front of their bungalow; lower r.: George does not get attached to his cows, but; left r.: likes them for what they produce.



remarks. As a matter of fact, he was at the University of Guelph at the time getting himself a Bachelor's of Science. Seven years later he decided that dairy farming was for him after all.

The greatest advantage of being on the farm is being able to raise a family there, he finds. Although his wife Joyce is not from a farming background, she is beginning to take a more active part in the operation. And George can't wait until his four children get a little older and start pitching in.

The oldest, who is eight, is already showing interest. "The other day he got up at six and milked a cow all by himself. It took him an hour, but he was so proud that he took it home to Mom," tells George.

As George walks outside to start the tractor for some fieldwork, he squints his eyes and scans the horizon for a moment. His farm is fairly narrow but runs back from the road for almost half a mile.

That horizon is important to him. A man can get lost in the business of making money from cows and having his wife and children near him. That realization prompted him to become a member of CFFO, Niagara... just so that he wouldn't become too short-sighted.

Two streams of thought in CFFO

According to De Roo there are two trains of thought in the Christian Farmers' Federation of Ontario. A lot of farmers see it as a lobbying organization to improve the lot of farmers in a Christian way. Others emphasize that Christian Farmers' must go beyond that, must be concerned about justice in the rest of society.

"On most issues there is conflict," says De Roo. "I tend to be on the side of realism. But I can certainly see the other side. I'm a young farmer. I need the money more to survive; whereas established farmers can perhaps afford to be more concerned about others."

"Most of the staff leans to the broader picture. At meetings you can hear farmers say, 'There goes Elbert again' (Elbert Van Donkersgoed is the Policy and Research Director of CFFO). That costs us members. Yet, that's how we are challenged again too. It's difficult for Christian Farmers to have a large membership. They take a stand on issues."

"There has to be a balance. People who want to be more realistic should stay on as members."

George has been a member for five years. "I have had my doubts," he said. "As Christians we always seem to have our own little organizations. But I believe that when you work by yourself or you join a 'neutral' organization, you lose perspective."

"Many people wonder why they should join an organization such as the CFFO. One member answered in this way: 'If we passively accept every decision made by big business or government, then in some ways we live no differently than those who live in a totalitarian country, except, of course, that they don't have the choice to get involved.'"

Elbert Van Donkersgoed claims that "no major policy decisions are made in agriculture in this province without input from CFFO. The ministry of agriculture will call us for our opinion when it is contemplating a change."

Writes George De Roo, "If you are a farmer or a grower, consider becoming a member of this organization. Even if you don't agree with some of our policies, we would value your input as together we strive to serve our Lord, also in the fields of agriculture."

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Forgive and ... forget?

An Advent meditation

J. Roshbeth

The weeks of Advent are a time of preparation and celebration. Preparation for the coming again of Christ and celebration of His coming in Bethlehem. The joy and longing involved is reflected in the songs we like to sing at this time: "Come, Thou long-expected Jesus, born to set Thy people free."

Meanwhile, it is often forgotten that the time of Advent also was a time of penance in centuries past. In the days of Bach, for instance, no cantatas were to be performed in Leipzig on the second, third and fourth Advent-Sundays. The joy of the coming Christmas was to be tempered by reflection on the coming of Christ. After all, John the Baptist did say that when the Messiah would appear, a day of reckoning would begin: "The axe is laid to the root of the trees; every tree that does not bear good fruit will be cut down and thrown into the fire"

This appeal to repent and to reflect and, furthermore, to break with wrongdoing and to correct one's errors will make the period of Advent anything but pleasurable and comfortable. Consequently, many will attempt to avoid the gravity of Advent by concentrating on the pleasures of the coming 'Holiday Season.' As if that solves anything.

Sun comes after rain

How is it possible to experience the joy of Christmas without reflection and repentance? How is it possible to value light without having experienced darkness?

I realize that at this point we're approaching the dark sides of practically every human life. To be sure, it's not the things we did wrongly that bother us most. Much worse is the realization that so much of what we've done or left undone is irretrievable. It will not help to say, "but God wants to forgive you, don't worry or get depressed about it," unless we go deeply into the awareness of our shadows.

I believe that genuine joy, including genuine joy at the time of Christmas, comes through

the profound realization that we people are not the appetizing collection we'd like to be. All of us, regardless of whether we're bloated with orthodoxy or stuffed with highmindedness are able to declare war on those we don't like or who refuse to share our opinions, waging it with any disgusting means at our disposal.

The Christmas Gospel seems so absurd at times, so absurd, that in our time we'd like to say to God, "Have You any idea of the utter mess Your world is in at this point and do You know what Your people are doing?" It's not so easy to admit that God

people.

God reflects us

Here we're touching upon a concern that I'd like to raise precisely during this time of preparation for Christmas. When we believe in the reconciliation given us by Christ in His birth, His suffering, death, and resurrection, this faith needs to be made visible in our reconciliation with those we consider our enemies.

I am aware that it would be much easier to admit that it is almost beyond our human capacity to forgive those who wrecked, maimed or even

the Mount. Apparently, forgiveness proved to be equally difficult in Jesus' days. The surprising aspect of Jesus' commentary on the prayer about forgiveness is that Jesus does not have us pray: let us forgive our debtors as You forgive our debts. On the contrary: we pray that in the forgiveness of our debtors You reflect us!

Forgiveness makes human

Jesus believes that forgiveness is the essence of us who live by the grace of God. God recognizes Himself in us, who

environment. Someone who cannot forgive usually displays aggressive behaviour. Why? For one thing, because things are usually pulled out of proportion. One hundred denarii is considered ten thousand talents (Mt. 18). Our deeds towards someone else are reduced and the other's towards us magnified. Our hurt turns into continuous feelings of revenge and hatred, like a raging underground fire that makes the surroundings rather treacherous to walk on.

Inability to forgive can actually make one ill. After years of steady repression, there may be the complaints about tension, hyperallergic reactions, haunting nightmares, insomnia and constant pain. Life becomes chaotic; joy and laughter turn into bitter ridicule about others. The only way out of this tormenting existence is beginning to see oneself as accepted through inclusion in His infinite mercy.

The quality of mercy

NOT by way of forgetting about it. Forgive and forget is foolish advice. Forgetting is not possible and repression is no remedy. The things that others have done can only be solved by exposure and expression.

Healthy and genuine processing of the guilt of others is made possible by a willingness to live out of the great mercy of God. This attitude of mercy cannot be forced: it must come down like the morning-dew.

Paul was one who had experienced it. He called himself 'the chief of sinners.' That was more than mere pious edification. For him it was a deep life-experience that initiated the rebirth of his whole life.

Thus the rebirth of our life, often paralyzed by anger, hurt and vengeance, can begin with the awareness of being accepted and justified by God, thanks to the grace of our Lord Jesus Christ. A grace that began in Bethlehem.

Only those who forgive will know what Christmas is all about



Only those
who forgive
will know
what
Christmas
is all
about...



may not be pleased with anybody.

Before there can be any acceptance of the Christmas Gospel as Good News, a deep offence must be taken. Luther says in connection with the words of the angel Gabriel 'Be not afraid,': "None can truly hear the Gospel without a terrible prior shock."

Usually, that is explained this way: We first need to be shocked by our own failure. That is decidedly orthodox. But we're often not at all ready to be shocked by another side of the Gospel, namely, that God goes too far in His mercy towards

destroyed our lives. I'm thinking about parents whose child was killed by a drunk driver, spouses who were betrayed and deserted, businessmen who were uprooted by competitors' dirty tactics. It is almost inconceivable for us to think that God would ask us to reconcile with those capable of such inhumanity.

But the Scriptures speak differently. Jesus Himself says, "If you forgive the sins of any, your heavenly Father also will forgive you." (Mt. 6). It is striking that Jesus says these words after He has taught His disciples the Lord's Prayer in the Sermon on

are human only because of God's great forgiveness and who become human through their forgiveness. Put differently: we actually stop being human when we cannot forgive.

This must be a shocking and frightening message for many: our being human depends on our ability to forgive. In other words, one could be destroying himself by not being able or willing to forgive. It is possible that one's whole life become a nightmare, for hatred can literally consume a person.

It's not the offender who's suffering so much as the non-forgiver and his or her

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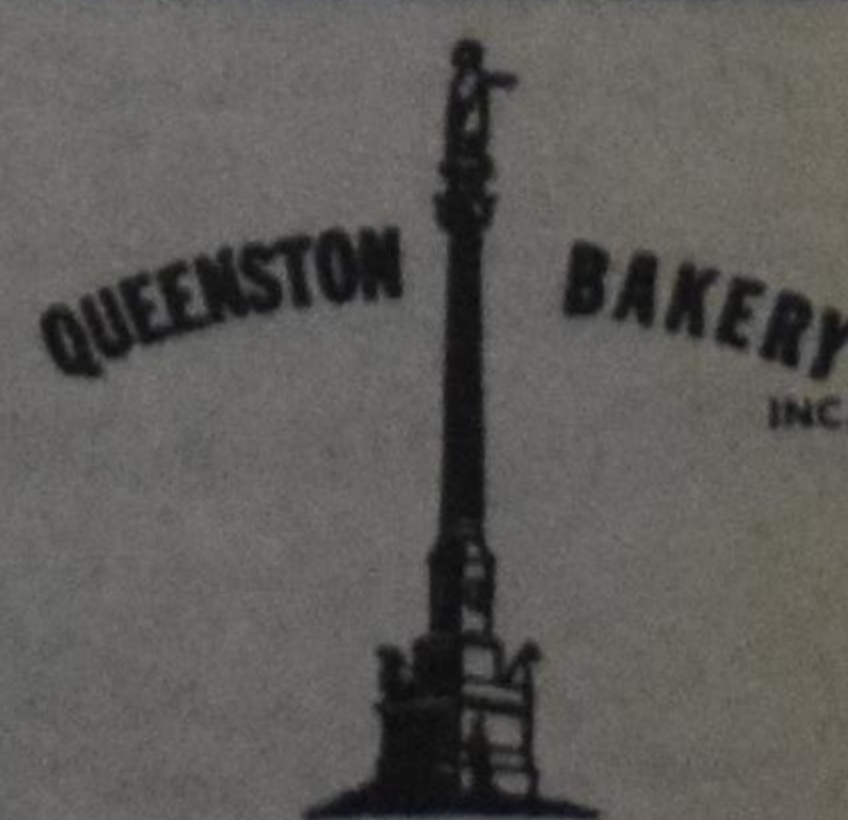
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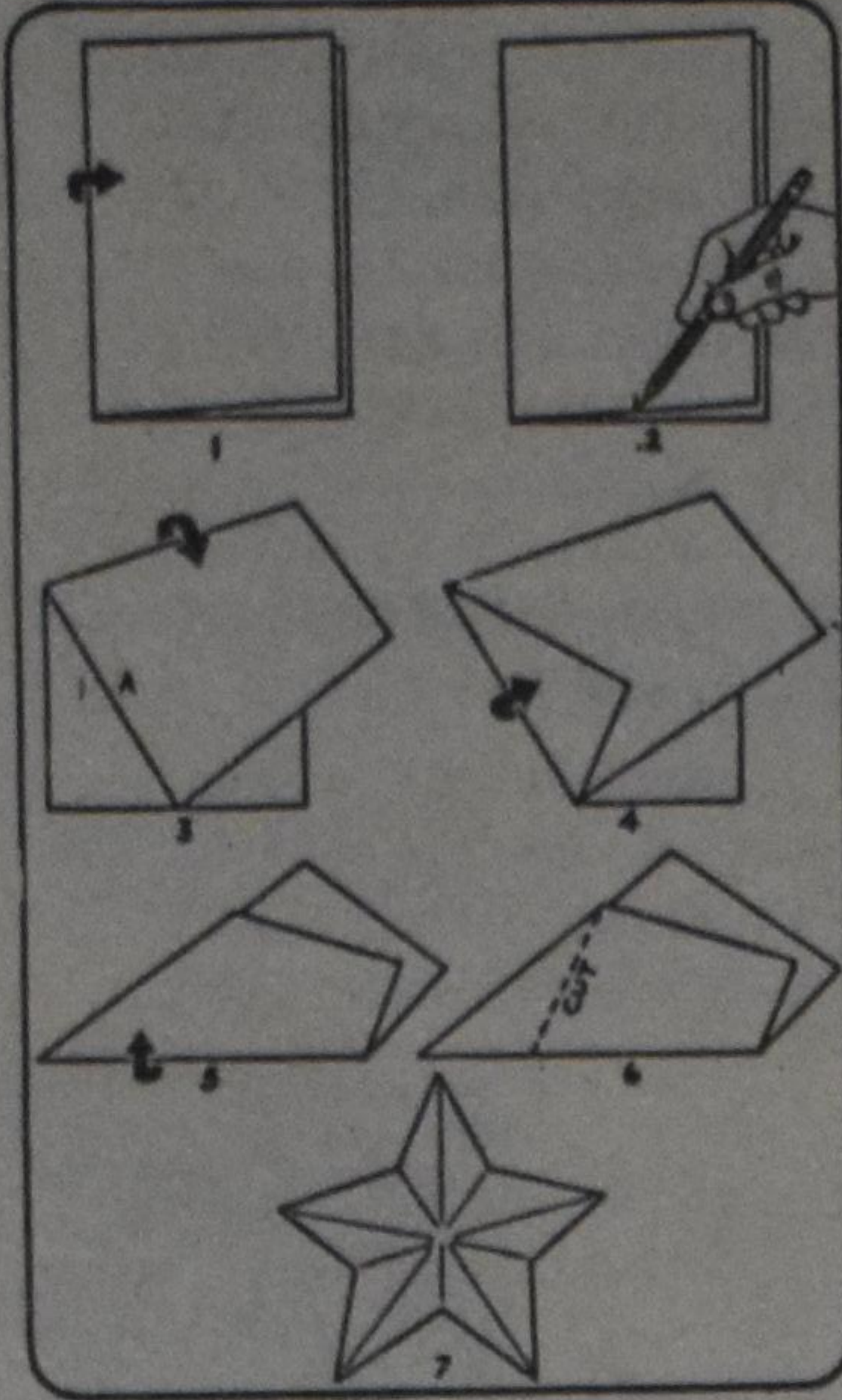


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Keykids.
Christmas is a time to cele-



brate. I enjoy adding to the festivities by hanging decorations around my house to set the mood for a joyful celebration.

Many decorations have a tradition. Take the star for instance. The five pointed star is generally known as the EPIPHANY STAR. It represents the star that shone over the stable where Jesus was born.

Follow these easy steps to make a folded five pointed star. Cut them out of different colours of paper and hang each from a string.

Be sure that your paper is rectangular. Different sizes of rectangles will give you different sizes of stars.

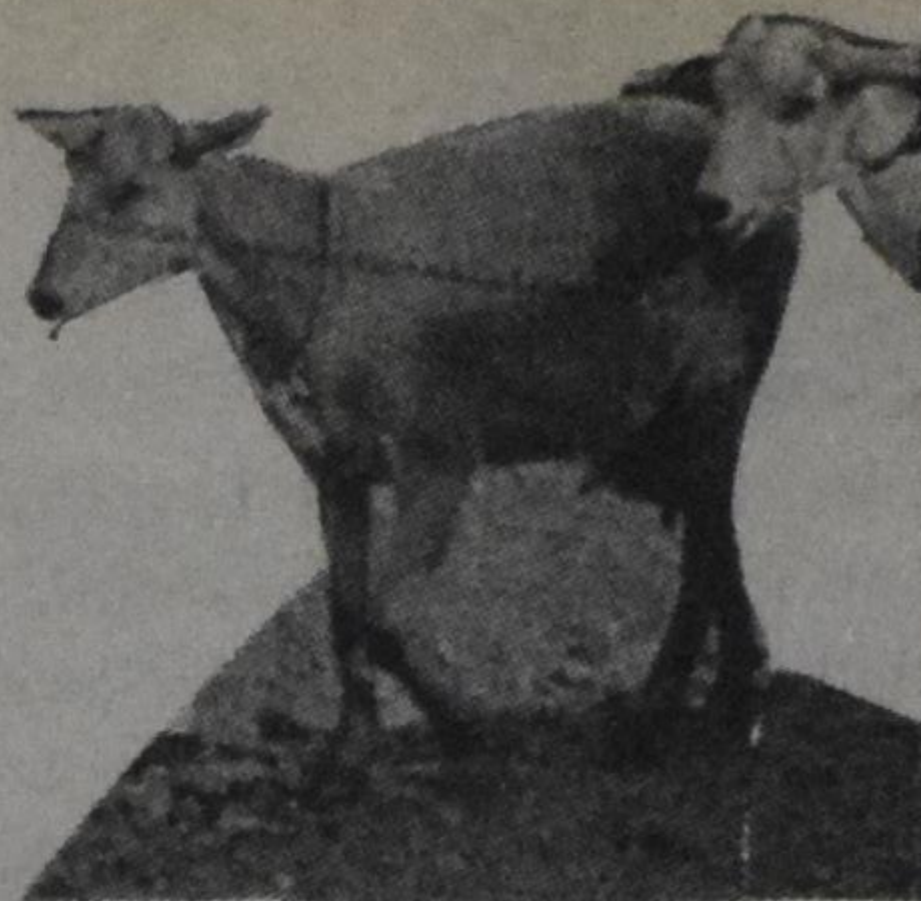


The friendly beasts

Jesus our brother, strong and good,
Was humbly born in a stable rude;
And the friendly beasts around Him stood,
Jesus our brother, strong and good.

"I," said the sheep with curly horn,
"I gave Him my wool for His blanket warm.
He wore my coat on Christmas morn,"
"I," said the sheep with curly horn.

"I," said the dove from the rafters high,
"I cooed him to sleep so He would not cry,
We cooed Him to sleep, my mate and I;"
"I," said the dove from rafters high.



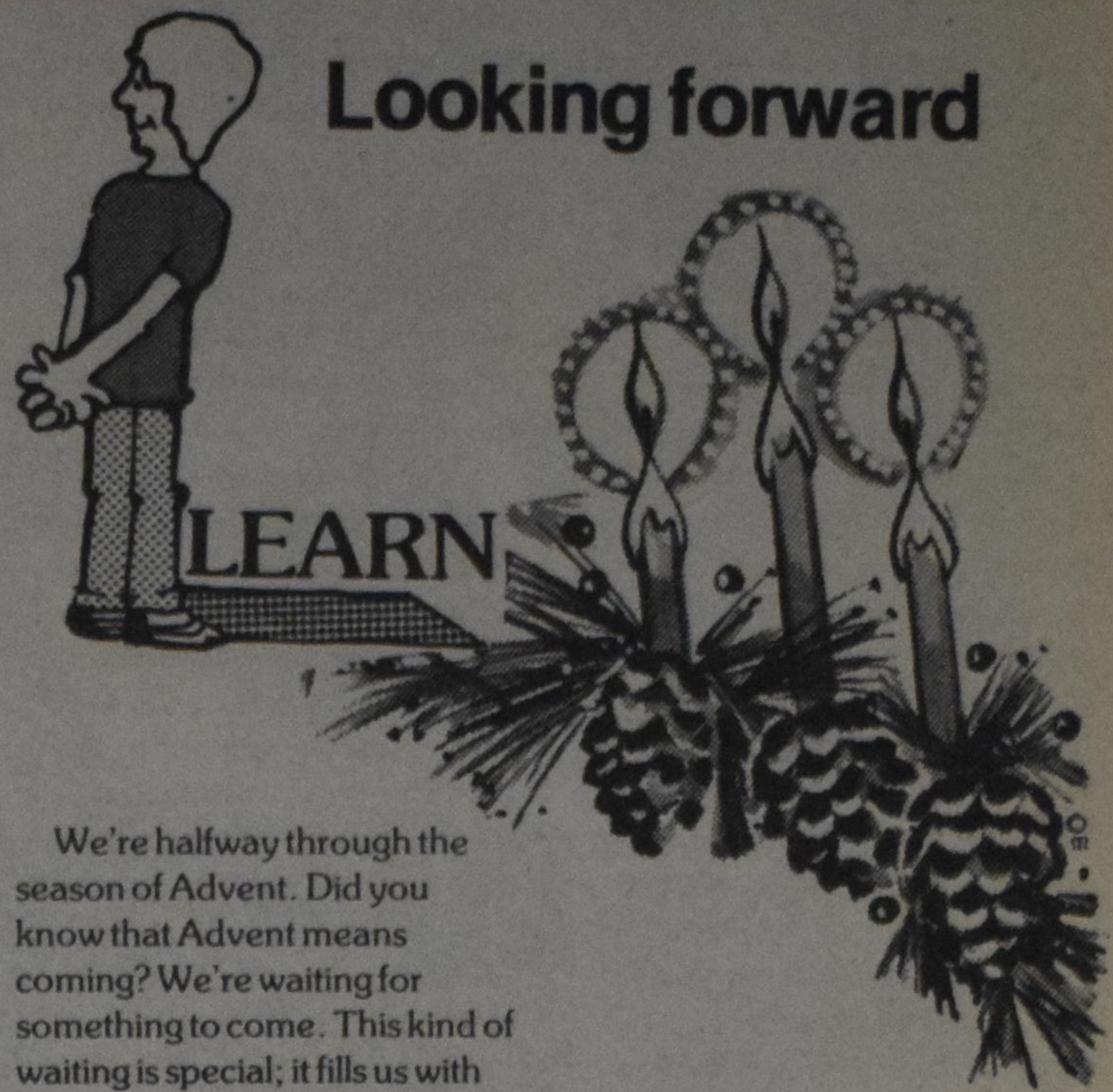
"I," said the cow, all white and red,
"I gave him my manger for His bed;
I gave Him my hay to pillow His head;"
"I," said the cow, all white and red.

"I," said the donkey, shaggy and brown,
"I carried His mother up hill and down;
I carried her safely to Bethlehem town,"
"I," said the donkey, shaggy and brown.

And every beast, by some good spell,
In the stable dark was glad to tell,
Of the gift he gave Emmanuel,
The gift he gave Emmanuel.

— an old English carol

Looking forward



We're halfway through the season of Advent. Did you know that Advent means coming? We're waiting for something to come. This kind of waiting is special; it fills us with excitement! You get that same feeling when you can scarcely wait for your birthday. Something special is coming after all the waiting is over.

I'm sure you've already guessed what special event we are waiting for! It's Christmas, of course! The season of Advent begins four Sundays before Christmas. On these days and on the days in between, we look forward to the celebration of Christ's coming on Christmas Day. In homes and churches, people follow different customs which help them think about the wonder of Christ's birth.

Our church helps me wait and prepare by using an Advent wreath. On each of the four Sundays before Christmas one of the four candles on the wreath is lit. Each candle has its own name. On Christmas Day, the fifth and tallest candle is lit. Do you know the names of the candles and the order in which they are lit? The Prophecy candle is the first. Then come the Bethlehem, the Shepherds and the Angels candles. A story about the birth of Christ goes along with each candle. The fifth candle is tall and white. It is

called the Christ candle, and shines above all the rest.

At home we prepare for Christmas by hanging our Advent calendar at the beginning of December. There are 25 windows with a picture hidden under each one for the days before Christmas. Under the last window is a picture of the Nativity. We open this one on December 25.

So prepare yourself for a joyful Christmas celebration. During Advent wait for and think about Christ's coming.

Did you know?

Have you ever noticed that people sometimes write 'Xmas' for 'Christmas'? Maybe you have done it yourself. In the Greek language, X is the first letter in the word 'Christ.' Over the years, X has come to be a symbol of Christ.



The Nativity Story tells us about the birth of Jesus. Find the word NATIVITY in the puzzle. Start with 'N' and go in any direction. Make sure that the letters touch each other and that you use each square only once.

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T	A	I	I
Y	V	T	V
A	Y	T	I

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Helping children with death and bereavement

Responding to children's grief (four)

Irene Oudyk-Suk

The best assistance adults can give grieving children is to *allow* them to mourn. It is painful to watch children grieve, especially when the way they choose to express grief calls up sharp reminders of the deceased. Nevertheless children must be allowed to express their anger, guilt, rejection, ambivalence, denial. These rejections are normal and are, in fact, a good sign. It means that mourning is taking place.

Children should not be excluded from the grief of adults who suffer the same loss. No amount of secrecy or caution can hide grief from a child. It is far better to be open and honest about grief than to hide or deny it. Children give and find comfort in the tears and arms of those who openly and honestly share their grief.

Questions, the truth, and tears

Questions do not always ask what they appear to ask. The child who asks about his seriously ill father, "What is going to happen when Daddy dies?" may really want to know, "Are you going to die too, Mommy? What is going to happen to me? Adults should take the time to be sure of the real questions before they respond.

Children should be told the truth about death. A child who is told that her mother has gone on a long journey might conceivably react with anger. Her mother did not say good bye! Her anger changes to fear when others she knows actually do leave on a long trip. They might not come back! What is said is important but the way in which it is said is even more important. A hug may be more appropriate than all kinds of verbal assurances.

There are many well-meaning adults who encourage children not to cry. But tears are natural and healthy signs of emotion. A child crying for his dead mother pays her a natural tribute. He misses her and wishes she were still with him. An adult who kindly tells a boy at his dad's funeral, "You're a man now, you have to take care of your mom, don't cry," not only minimizes the boy's loss but places an impossible burden on him. His dad is gone, he is face to face with the possibility of his own death and the death of the remaining significant others in his life. Of course he is scared and anxious. Of course he cries. Tears serve the function of relieving him of some deep emotions.

Religious issues

Adults should be careful when they speak with children about the role God plays in death. God allows death and is instrumental in its timing but he is not its author. Telling a child

that God wanted Grandma to die because he loved her so much that he wanted her to be with him, can inadvertently lead the child to conclude that living a life of obedience to God is hastening the day of her own death, the day that God will strike again, this time to take her to heaven.

Children cannot always make sense of all the theological and philosophical aspects of death. Indeed, there may be occasions when no amount of clarification and explanation will alleviate a child's confusion, "If Jesus is in heaven and can see me than so can Grampa!" Nevertheless, children can sense and grasp the confidence and assurance of adults who grieve in the hope and victory of Christ.

Scripture is a source of comfort to grieving children. A sensitive re-telling of the story in

which Jesus broken-heartedly wept at Lazarus' grave speaks eloquently to children of the empathy God has with those who mourn. The Lament Psalms which so poignantly express not only profound grief and sadness but also the awesome power of hope, can be, with some discussion, easily understood by children of

various ages.

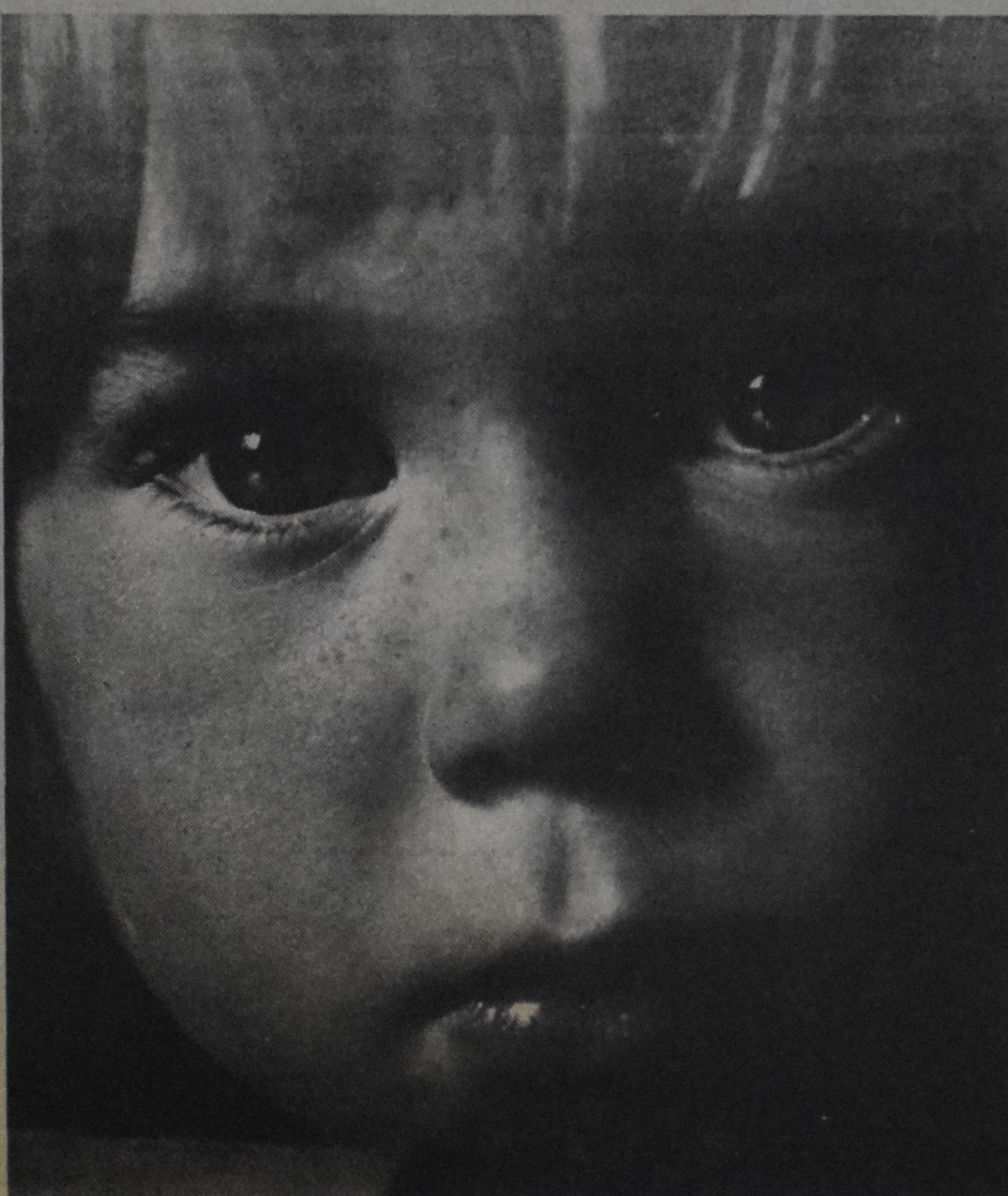
Even for adults who are very strong Christians, a confrontation with death may bring on a crisis of faith. A distinguishing characteristic of children's faith is that it is unencumbered by all the demands of rational thinking. A child with such a faith, accustomed to the nurture of

strong and believing adults, is well equipped to cope with the doubts and questions the adults around her have. Her simple faith may well be a testimony and source of support for troubled adults.

We are conscious of how much children need help when the situation is extreme, as in the case of death. But children need perceptive and nurturing adults in every part of their lives. A child who receives only minimal nurture and exposure to God's love prior to her sister's death cannot be expected to testify to or experience God's love and faithfulness as she mourns. Parents who are not supportive and sensitive in the inconsequential joys and sorrows of a young toddler's life cannot expect their child to seek comfort in their arms in the time of death. Our children are God-images. As such, they deserve the respect, nurture, and concern that befits their holy status in every part of their young lives.

End of series

Irene Oudyk-Suk holds a Master's degree in Christian Studies and is the parent of one child. Her areas of interest and expertise are family, women's issues, education and psychology.



Governments make money on porn

... continued from page 1.

The totals are arrived at by multiplying a magazine's provincial non-subscription circulation, available from the non-profit Audit Bureau of Circulation, by the price and then calculating the amount of tax applied in each province.

Six other provinces do not tax magazines.

A conflict

"There is a theoretical conflict of interest," said Louise Delude, vice-president of the National Action Committee on the Status of Women. "But it is because the right hand (or government) doesn't know what the left hand is doing."

Larry Neal, sales director for master media, the largest Canadian-owned magazine distributor, said government taxation policies "have always been hypocritical... everyone is chastised by the same people who take a piece of the pie."

Robert Kaplan, the federal Liberal justice critic, said governments have no choice but to impose taxes on sex-related entertainment. To do otherwise would penalize mainstream magazines, videotapes and films that are taxed.

McLaren said some people have suggested imposing an even heavier penalty tax on

adult entertainment, but that could leave governments open to even more charges that they are profiteering from pornography. Deciding which materials would be subject to the special tax could be an administrative nightmare. David Allen, communications director for Ontario Attorney General Roy McMurtry, said the legality of such a tax could also be questioned.

Staff inundated

McLaren said Canada Customs staff are so inundated with imported adult entertainment — some offices report a 30-percent increase during the last two years — that banned materials occasionally slip through.

As a result, he said, "the government may be getting money from something that in more efficient circumstances would be deemed illegal."

Kaplan said he hopes long-awaited Criminal Code amendments will redefine pornography so that much of the available fare — especially that depicting violence, debasing women or involving children — will be outlawed.

The federal government's Committee on Sexual Offences Against Children and Youths, in its two-volume Badgley report released last August, said there

were 540 pornographic magazines available in Canada in 1982-1983. They included such titles as Sluts and Slobs and Tit World.

Penthouse, Playboy and Hustler account for almost three quarters of all men's magazine sales, but the provinces collect taxes on more than \$10 million in other adult magazine purchases.

Statistics on how much the federal and provincial governments earn through import duties or taxes on adult videotapes, films and magazines are not available from bureaucrats or industry

representatives.

But one thing is clear: the numbers are growing.

Sales and rentals of all types of videotapes have increased dramatically in recent years, with some industry officials predicting one-quarter of all Canadian homes will have a video recorder by the end of next year.

The Badgley report said per-capita purchases of men's magazines more than tripled from 1965 to 1981.

"The distribution and sale of pornography is a thriving and growing enterprise," the report said. "There is no evidence that this trend will abate."

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Guenther.</p> <p>R.R.#3, Puslinch, ON N0B 2J0</p> <p>JONGSMA: Edward and Evelyn (nee Tolsma) praise God, the Creator of life, for enriching their marriage with the birth of another healthy child. ALISSA MARIE was born on November 9, 1984, weighing 8 lbs. 6 oz. Alissa is a welcome sister for Adam. Sharing in our joy are grandparents Minke Jongsma of Aylmer, Ont. and Jelte and Nellie Tolsma of Edmonton, Alta.</p> <p>9738 - 150 St., Edmonton, AB T5P 1N4</p>	<p>Almelo Edmonton 1939 December 30 1984</p> <p>With joy and thanksgiving to our Lord, we hope to celebrate, D.V., the 45th Wedding Anniversary of our dear parents and grandparents,</p> <p>HINDRIK and HILTJE PELSTER</p> <p>May our heavenly Father continue to bless them together for many years to come.</p> <p>With love and congratulations from your children and grandchildren:</p> <p>Ben & Margaret Pelster; Heather, Sylvia, Henry, David, Jonathan Doug & Sylvia Milford; Richard, Mark, Paul</p> <p>Open House will be held on Saturday, December 29, 1984 in the Third Chr. Ref. Church, 14323 - 107 Ave., from 2:00 p.m. to 4:30 p.m.</p> <p>Home address: 11149 - 68 St., Edmonton, AB T5B 1N4</p>	<p>On Friday, November 16, 1984, the Lord took to Himself our beloved son and brother, through a helicopter crash while in the line of duty with the Canadian Forces,</p> <p>LT. RICHARD (DICK) STAM</p> <p>at the age of 24.</p> <p>"There is a time for everything ... A time to be born and a time to die" (Ecclesiastes 3:1,2a).</p> <p>Dear son of Jan and Hilke Stam — Odessa</p> <p>Dear brother and brother-in-law of: Reina & John Ernsting — Scarborough</p> <p>Nelly & George Collins — Wingham</p> <p>Peter & Johanna Stam — Harrow-smith</p> <p>Evelyn Stam — Selkirk, Manitoba</p> <p>Nico Stam — Odessa</p> <p>Ron Stam — Odessa</p> <p>The funeral service was held at the First CRC, Kingston, Ont., on Thursday, November 22, 1984, officiated by Rev. Herman Van Niejenhuis. A service followed at the Catarqui Cemetery, conducted by the Canadian Forces, including a 21-gun salute. As Last Post and Reveille sounded, 3 Canadian Forces helicopters flew over in salute to a fallen comrade, and colleagues paid their last respects.</p> <p>Address: Mr. and Mrs. J.T. Stam, R.R.#1, Odessa, ON K0K 1H0</p> <p>Died peacefully after a lengthy illness, to be with the Lord on Sunday, November 18, 1984,</p> <p>GERRY STOFFELSEN</p> <p>in his 85th year.</p> <p>Beloved husband of the late Geraldine Stoffelsen (Pluimers).</p> <p>Dear father of:</p> <p>Gerry & Klara Stoffelsen</p> <p>Art & Marion Stoffelsen</p> <p>John & Marg Stoffelsen</p> <p>Tom & Linda Stoffelsen — all of Brantford</p> <p>Dick & Elly Stoffelsen — Burlington</p> <p>Walter & Dorothy Stoffelsen — Cambridge</p> <p>Harry & Donna Stoffelsen — St. Catharines</p> <p>Steve & Janet Stoffelsen — St. Catharines</p> <p>Dorothy & Henk Ridder — Hamilton</p> <p>Anne & Gerard Slootweg — Hamilton</p> <p>Dear grandfather of 31 grandchildren and 9 great-grandchildren.</p> <p>He will also be sadly missed by his dear friend Mrs. Geertje Holtrop of Shalom Manor, Grimsby, Ont.</p> <p>Also surviving are three brothers: Gerard and Aalt of Holland, Teunis in Oregon, USA; three sisters: Aaltje and Teuntje in Holland, Arisje Hulleman of Port Alberni, BC.</p> <p>Funeral service was held in Mountainview CRC, Grimsby. Rev. H. Vander Plaat officiated. Interment was held at Mount Hope cemetery, Brantford with Rev. T. Hoogsteen.</p> <p>Mailing address: G. Stoffelsen, 24 Sheffield Ave., Brantford, ON N3S 6V8</p>	<p>The Lord took home our dear friend and fellow-elder,</p> <p>Mr. KLAAS POSTMA</p> <p>in his 72nd year.</p> <p>He lived by Lord's Day 1, and on his deathbed he could witness that his only comfort in life and death was, that he belonged to his faithful Saviour, Jesus Christ. For years he served our congregation as elder and treasurer.</p> <p>WE pray, that God will grant the same peace that He confessed, to his wife, children and grandchildren.</p> <p>For the congregation and consistory of the First CRC of Orillia, Ont.</p> <p>G. Ringnald, Pres.</p> <p>F. Greidanus, Clerk</p> <p>Orillia, Ont.</p> <p>November 26, 1981.</p> <p>On November 26, 1984, after a short illness, the Lord took home our dear friend,</p> <p>Mr. KLAAS POSTMA</p> <p>in his 72nd year.</p> <p>He knew that his Redeemer lives, and was convinced that nothing in all creation could separate him from the love of God, that is in Christ Jesus, his Lord.</p> <p>We pray that God will be with his wife and children and give them all they need in these trying days.</p> <p>His friends:</p> <p>M. Boersma</p> <p>F. & L. Greidanus</p> <p>S. & T. Harkema</p> <p>J. Post</p> <p>K. & E. Scheepstra</p> <p>E. & T. Wassenaar</p> <p>Orillia, Ont.</p> <p>Classis BC extends condolences to Mrs. W. Van An del, her children, grandchildren and great-grandchildren upon the death of her husband, our brother in the Lord,</p> <p>REV. HENRY VAN ANDEL</p> <p>May the Lord comfort the grandchildren in the loss of their grandfather and the children in the loss of their father, and Mrs. Van An del in the loss of her husband. Nearly all who lived and served in BC for more than a few years got to know this kind servant of the Lord. Long before Synod appointed regional pastors, brother Van An del served as pastor to the pastors. His thoughtful advice gave new insight and his home was often a haven in times of storm. May our gracious God uphold and comfort the family and all who mourn his death.</p> <p>The consistory and congregation of the 1st Chr. Ref. Church of New Westminster, BC express their heartfelt love and sympathy to Mrs. Winny Van An del and family in the death of their husband and father,</p> <p>REV. H. VAN ANDEL</p> <p>He served the Lord as our first pastor from 1954-1965. Then after his illness, in his retirement, he gave unstintingly of himself in many ways for church and kingdom, until the Lord took him to Himself in Glory.</p>
Thanks	Marriages	Wedding or Anniversary coming up?	Obituaries	
<p>HIEMSTRA: Langs deze weg willen wij familie en vrienden hartelijk dankzeggen voor de vele brieven en kaarten ontvangen bij het overlijden van onze lieve man, vader en grootvader. Wij wensen u allen gezellige kerstdagen en een gezegend 1985.</p> <p>Mede namens mijn kinderen, Sylvia Hiemstra, Hope Tower, MacLaughlin Rd., Apt. 201, Brampton, Ont.</p> <p>SMINK-GORIS-KAPP: The relatives of the late Willem Smink, Geoffrey Goris and Kelly Kapp wish to thank all their friends in the Christian community for their Christian love expressed through prayers, cards and flowers during our recent loss.</p> <p>Mr. and Mrs. H. Smink</p> <p>Mrs. Lucy Smink and family</p> <p>Mr. and Mrs. George Goris and family</p> <p>— Mt. Brydges, Ont.</p>	<p>BROUWER-HOWE: Believing that the Lord has brought them together, we, Jim and Teny Brouwer, Chatham, rejoice in announcing the forthcoming marriage of their daughter, TERESA to LAWRENCE Howe, son of Jim and Joyce Howe of Ottawa, Ont. The wedding will take place, the Lord willing, on Friday, December 28, 1984 at St. James Presbyterian church, McNaughton Ave., W., Chatham, Ont. at 4:00 p.m. Rev. Jim Tuininga of Calvary CRC, Chatham officiating.</p> <p>Future address: 12 Glen Ave., Apt. 1, Ottawa, ON K1S 2Z7</p> <p>DE WEERD-VAN TIL-HARTHOLT: Mr. and Mrs. Jentinus De Weerd of Alma, Ont. and Mrs. Aaltien VanTil-Hartholt of Oostwold, The Netherlands, are happy to announce the forthcoming marriage of their children, ANN and REINDER. The ceremony will take place, D.V., on Saturday, December 29, 1984 at 2:00 p.m. in the Drayton Chr. Ref. Church. Rev. D. Velthuisen officiating.</p> <p>VAN NES-HIEMSTRA: Ton and Tea Van Nes of Ottawa, Ont., and Ollie and Willy Hiemstra of London, Ont., joyfully announce the marriage of their children, CAROL ANN and BRIAN. The ceremony will take place, the Lord willing, on Saturday, December 29, 1984 at 11:00 a.m. in the Bethel Chr. Ref. Church of London, Ont. Pastor J.H. Brink of Grand Rapids officiating.</p> <p>Future address: 227 Henry St., S.E., Grand Rapids, MI 49506</p>	<p>Choose in your own home from our fine selection.</p> <p>Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7</p>	<p>Sarnia</p> <p>1911 November 20 1984</p> <p>Our dear and close friend,</p> <p>EISE ODOLPHY</p> <p>died peacefully in Victoria Hospital, and now lives with his Lord, whom he loved and served in different ways, at all times, as to cheer and to comfort. On his many journeys, the Lord, and many songs, tapes were his dear companions. He always loved the views on beaches of great lakes ... it seemed he was yearning for the Sea of Crystal where in truth, he now has joined the myriads in number before the Lamb of God. Hark! The jubilant chorus shouts triumphantly. (Hymn 469 "Unto God Almighty").</p> <p>(We, Enno and Trijn, and many do miss Elise)</p> <p>Mr. and Mrs. E. Ennema, 210 - 680 Wonderland Rd., N., London, ON N6H 4T6</p> <p>"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).</p> <p>On November 17, 1984, the Lord took unto Himself our dear father, grandfather and great-grandfather in his 85th year,</p> <p>MARTEN POSTMA</p> <p>of Ebenezer Home, Abbotsford, BC and formerly of Chilliwack, BC.</p> <p>Predeceased by his wife Johanna VanderWal in May 1972 and by a son Oeds in 1923.</p> <p>His loving children:</p> <p>George & Ann Haayema-Postma — Chilliwack, BC</p> <p>Saakje van Agteren-Postma — Steenwyk, The Neth.</p> <p>Steve & Irene De Boer-Postma — Chilliwack, BC</p> <p>Oeds & Sientje Postma — Leeuwarden, The Neth.</p> <p>Gerrit & Wietske Schendelaar — Postma — Leeuwarden, The Neth.</p> <p>Folkert & Tryntje Postma — Leeuwarden, The Neth.</p> <p>John & Wilma Postma — Newton, Iowa, USA</p> <p>Paul & Margaret Postma — Abbotsford, BC</p> <p>26 grandchildren and 33 great-grandchildren.</p> <p>Correspondence address: G. Haayema, 9609 Coote St., Chilliwack, BC V2P 6B4</p>	
Births				
<p>GEUZE: With praise and thanksgiving to God for making all things well, we, John and Deanna are happy to announce the birth of our first child, a son, STEVEN JOHN, born on November 6, 1984, weight 7 lbs. 10 oz. First grandchild for Mr. and Mrs. Len Geuze, Grimsby and 6th grandchild for Mr. and Mrs. Harry Struyk, Beamsville.</p> <p>3 South Service Rd., E., Grimsby, ON L3M 1Y5</p> <p>GRAANSMA: Clarence and Sandra (nee Schalk) thank God, the Giver of life, for the gift of a healthy son, MARK CLARENCE, born November 18, 1984, weighing 8 lb. 4 1/2 oz. Mark is the first grandchild for Mr. and Mrs. Tom Schalk of Poplar Hill and the third grandchild for Mr. and Mrs. Jerry Graansma of Strathroy. He is another great-grandchild for Mrs. Frank Schalk of Strathroy, Mr. and Mrs. Klaas Graansma of Strathroy and Mrs. Rennie Zwart of Burlington.</p> <p>Home address: 197 Oak Ave., Strathroy, ON N7G 3A9</p>				



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Hans W. Zegerius

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Pete Layer

PAWN MOVES

The following game was played in the 1982 Correspondence Finals. Of particular interest are the effects of pawn moves on the outcome of the game.

White	Black	White	Black
J. Vander Geest	P.W. Lamain	13. B-R2,	Q-Q2:
1. P-K4,	P-K4;	14. Q-K2,	QN-B3:
2. N-KB3,	N-QB3;	15. P-QN4,	O-O;
3. B-N5,	P-QR3;	16. O-O,	N-N3;
4. B-R4,	P-QN4;	17. Q-Q2,	K-R2;
5. B-N3,	B-B4;	18. QR-B1,	QN-K2:
6. P-B3,	P-R3;	19. B-N1,	QR-K1;
7. P-Q4,	PxP;	20. N-KR2,	N-N1;
8. PxP,	B-N3;	21. N-N4,	Q-Q1;
9. N-QB3,	P-Q3;	22. P-B4,	
10. P-KR3,	KN-K2;	This move starts a Kings side attack	
11. B-K3,	B-N2;	22. ---,	P-KB3;
12. P-R3,	N-R4;		

23. P-KB5. This move makes it difficult to advance a White Pawn on K5 or KN5 eventually.
23. ---, N-R1;
24. K-R1, N-B2;
25. B-Q3, P-B4; challenges the White center.
26. P-Q5, "blocks" the center.
26. ---, P-B5;
27. BxB, QxB; Blocks the Queen side. Now only the Queen can control the QR7-KN1 diagonal.

28. B-K2, N-K4;
29. NxN, QPxN;
30. B-B3 Drawn.

P.W. Lamain

J. Vander Geest
Final Position

The Pawn structure makes it very difficult to launch an attack. The Bishops do not have any diagonals for an attack. The knights can't advance because of the many pawns. There aren't any files open for the Rooks. If you want lots of action in a game, be sure to leave openings for your pieces to act. If you are satisfied with a long positional struggle, lock the pawns in place. These players did not want to do that in this game, probably because of the postage and time it would involve.

FIRST SERIES OF PROBLEMS IN DECEMBER
#1028
Game Position, 1948
12

#1029
J. Brown, England, 1853
6

11
White to play and win

8
2-mover 2 pts.

Notes
1. Interesting and exciting games are made up of many combinations. White found one in #1028. Can you? Please give the full solutions.
2. This very old problem was composed before Sam Lloyd popularized them (1855 +) and when problems were mostly the sacrifice and check variety. Brown's composition is an exception! Please give the key and threat, if any.
3. The deadline will be given with next week's problems

Events/Books

CALENDAR of events

- Dec. 15** Handel's Messiah, by Niagara Symphony and Chorus, at 8:00 p.m. in Covenant CRC, **St. Catharines**.
- Dec. 15** The Laudate Dominum Choir of Chatham will present a Christmas program of Handel's Messiah at 8:00 p.m. in Park Street United Church, **Chatham**, Ont. Free admission. Director is Mr. John Postma of Chatham and Guest Organist is Mr. Jan Overduin, Professor of Music at Wilfred Laurier University Waterloo.
- Dec. 15** Christmas Concert in Rehoboth CRC in **Bowmanville**, by the Choirs, Youth choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the organ; 8:00 p.m.
- Dec. 15** Christmas Concert by Bel Canto Choir of London; St. Thomas Ladies Choir and St. Thomas & District Male Choir at Bethel CRC, **London** at 8:00 p.m.
- Dec. 19** Annual Christmas Concert of "Soli Deo Gloria" choir and Burlington Male Choir at Rehoboth Canadian Reformed Church on Hwy. #5, **Burlington**, 8:00 p.m.
- Dec. 19** Christmas Concert in Willowdale United Church, **Willowdale** (Toronto), by the Choirs, Youth Choir, and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8:00 p.m.
- Dec. 23** Christmas Concert — The Brampton Christian Choral Society "Praise the Lord" presents "The Story of Christmas," 8:00 p.m., at the Second CRC, Steeles Ave. and McLaughlin, **Brampton**.
- Dec. 23** Service of Advent Lessons and Carols at Third CRC, **Edmonton**. Service to include readings, and music for advent. Participating is the Third CRC choir, director Simon R. Dyk; 4:30 p.m.
- Dec. 23** Christmas Concert by Bel Canto Choir of London, St. Thomas Ladies Choir and St. Thomas & District Male Choir. At First United Church, **St. Thomas** at 8:00 p.m.
- Dec. 24** Christmas Eve Concert by Christian Choir "New Life," at 7:30 p.m. in Maranatha CRC, **St. Catharines**.
- Dec. 26** Boxing Day Annual Hockey Tournament to be held in the Perry St. Arena, **Woodstock**; 8 teams participating. Starting time: 7:00 a.m.
- Dec. 27** **London** District Christian Hockey League "10th Annual All-Star Game" — 8:00 p.m. at the J. Gordon Thompson Arena, Western University campus.
- Dec. 31** Organ concert and hymn sing with organist Andre Knevel at 7:00 p.m. in the **Guelph** Reformed Church (79 Speedville Ave., Guelph, Ont.)
- Dec. 27-30** 1984 Conference for Christian Young Adults, **Chicago**, IL.
- Jan. 25-27** Discovery '85 Conference on Christian Calling in Contemporary Culture, for college and university students seeking to integrate their christian faith in their academic studies and vocations. For information call or write the Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4; (416) 979-2311.
- Mar. 17-28** Israel Tour with Rev. Peter Van Egmond as escort. For info. phone: (416) 741-4740.
- Mar. 18-29** Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
- Mar. 1, 2** **Hamilton & Chatham** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Textbooks." Times and locations to be announced.
- May 16-29** Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermey. See ad for further details.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri Dec 21	Tues Dec 18	Thurs Dec 18-8:30a.m.	Wed Dec 12-8:30a.m.
Fri Jan 4	Mon Dec 24	Thurs Dec 20-8:30a.m.	Wed Dec 19-8:30a.m.

Please take note: There will be no December 28 issue; advertising for the January 4 issue must be in on the 19th (display) and the 20th (classified). Please make a note of this.

Faith Christian roadmap

On Christian Truth by Harry Blamires; Servant Books, Ann Arbor, Mich., 1983; hardcover, 140 pp. Rev. Johan D. Tangelder, Strathroy, Ont.

Harry Blamires, talented author and teacher, offers a fresh, masterful and uncompromising summary of the orthodox Christian faith. In thirty brief chapters he discusses questions about God, what Christians believe about heaven and hell, worship, suffering, and so on. He is not afraid to tackle difficult issues head-on, and interacts skillfully with modern thought, without using

theological jargon. He is faithful to Scripture. He demonstrates that Christianity offers an inspiring, intellectually stimulating, soul-satisfying, and honest view of reality. Both the emotion and the mind receive their due.

This most readable book, written in a superb literary style, is useful for one who searches for Truth as well as for all who are in the Truth. On Christian Truth is like a roadmap that guides the Christian through the great doctrines of the faith. A welcome contribution in our doctrinal flabby and experience oriented times!

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Family/History

A patchwork quilt

To All Our Children, by Albert VanderMey, Paideia Press; 512 pp. Aileen Van Ginkel, Toronto, Ontario.

To All Our Children is a picture-book on a grand scale, jam-packed with meaningful memories for those who were part of the story of the postwar Dutch immigration. The book is a kind of patchwork quilt of snapshots and written pictures. Each part of the quilt represents a distinct experience of one person or family's struggle/adventure in a new land.

Moving stories of farewells, graphic descriptions of sea-sick life on the immigrant ships, first impressions of Canada and Canadians, the pains of hard, very hard, work, as well as the joys of new challenges — all are found in the book. There is no glossing over the hardships, but there are also plenty of glad experiences shared.

Reading along one gets the impression of a "rags-to-riches" tale being retold by an overwhelming number of people. The theme of the book is one of struggle against the material difficulties of starting over with very little and against the psychological pains of separation from a familiar world. Yet the immigrants (most of them at least) tell how they won their battles, and gave their children a "better life". *To All Our Children* is one generation telling the generations following it about its experiences so that the younger generations might be grateful for the better life they have been given.

A shortcoming of this patchwork quilt is the lack of distance between the original stories and the retelling of them by Albert Vander Mey. Although stylistically VanderMey does well in

making sure the book reads smoothly, he does not stand back from the individual patches he's sewn together to see what the overall pattern is. The chapter titled, "Forging a Visible Identity," is yet another string of descriptions — this time of community organizations — without significant analysis. Questions, among others, about why the Reformed element was over-represented in the Dutch immigrant group, about the types of communities the immigrants established, and about the relationship between religion and ethnicity are not raised.

Thus the beauty of *To All Our Children* is also a weakness. One can open up and enjoy the book at any spot, and also put it down for months without losing the sense of the story. Yet, while

London District Christian Hockey League

"10th Annual All Star Game"

Thurs., Dec. 27 at 8:00 p.m.

at the J. Gordon Thompson Arena, Western University campus, London (corner of Western and Sarnia Rd.) Admission \$2.00 14 years and under — free. All proceeds go to London District Secondary School.

The Lord be with you and yours throughout this coming Christmas season and the New Year 1985. God bless.

the book will always be a pleasure to taste and sample, it cannot be read as a history of the Dutch immigration to Canada. The task of bringing the pieces together into a visible pattern remains undone. To anyone willing to take up that task, *To All Our Children* will nevertheless be an invaluable resource. There will be no excuse for a dull history as long as one has this treasure-trove of human experiences to delve into.

To All Our Children is a book which should be placed high on Christmas shopping lists. For those who know the immigration story first-hand, memories may be raised to be laughed and wept over. For those who know it second hand, or only for the first time, the story may become more real and meaningful.

By Grace Through Faith

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leader changes mind ...

... continued from page 1.

Last spring Ghitter's committee recommended that all private schools be put under the wing of the public school system, where their curriculum material and teaching could be supervised. Representatives of independent schools in the province saw that as a threat to their existence, and made their views well-known in several meetings with members of the committee.

Ghitter told AISCA that its interventions had been heard, and heeded. The report last spring was "just a discussion paper," and his committee's position now supports private education as an alternative.

Diversity is the key

"Public education will not meet the aspirations of all parents and there will always be a place for privately instituted alternative schools," including schools for gifted children and handicapped children, as well as those from religious backgrounds, he said.

"Diversity in education is the key," so that parents have the educational options they feel comfortable with, he said.

But that did not mean the government had to pay for every option parents wanted, he said.

The school system is a place where Canada's strong tradition of cultural and religious diversity can be maintained, he said.

Against complete control

Ghitter added that public and private schools had to find ways for their students to have "shared experiences." The refusal of Calgary public schools to permit private schools to participate in sports events is unfortunate, Ghitter said.

History shows that the greatest intolerance is fostered when the government has complete control of the educational system, Ghitter said, citing Nazi and Soviet repression of Jews, and religious persecution in Iran as examples.

In its efforts to ensure that anti-Semitic ideas and other undesirable teachings get into the classroom, there is a danger that "the government overreacts and starts to quantify everything and put restrictions and limitations on everything. The freedoms we enjoy will end up being controlled in a way we don't want," he said.

Ghitter's views important

Although private school supporters indicated they would like to see more financial support from the province, they were privately delighted at Ghitter's willingness to listen to their point of view, and to modify his own views

accordingly.

The former Calgary MLA holds no political office at the moment, but he is an influential figure in the Alberta Progressive Conservative party, and could be even more influential in the future: his name is on virtually everybody's short list of candidates to succeed Peter Lougheed as leader of Alberta Tories and premier of the province, where his attitude toward private schools would be the major force in government policy.

Debate on capital punishment continues

... continued from page 7.

more violence in our society. Crimes must be punished, but they do not have to be punished violently. We must ask that the laws of our country protect us from violence without legally perpetuating violence.

An editorial in *The Mennonite Reporter* of Oct. 29 seeks to reconcile its rejection of capital punishment with biblical givens, referring to Christ Who died once for all:

The growing capital punishment lobby claims to have the answer. The guilty ones must be held responsible; they deserve to be

punished. To declare the seriousness of the offence, there must be an equally serious penalty. Nothing short of death (decreed by due process, of course) will make the point. As if death will somehow neutralize the havoc of violence and satisfy the acute public injury.

What is surfacing here is a new version of the old "satisfaction" view — without its Christian content. The so-called satisfaction view uses courtroom and sacrificial language to explain the meaning of Christ's death. God is either the ruler or the judge or the plaintiff who is offended by humanity's sin.

Humanity is guilty. But Christ suffers the sentence on our behalf. God's offended holiness is thereby satisfied.

Never mind the fact that, in Christian teaching, Christ died "once for all" and that His death marks the end of the sacrificial system. In spite of this, the yearning for sacrifice lives on. And a growing number of Canadians are saying that the altars of legalized sacrifice should be reopened.

Jacob Kuntz is pastor of the Christian Reformed Church in Kitchener, Ont.

HOUDT HAAR IN HET GAREEL

Dat is een uitdrukking die u meer dan eens hebt gehoord, maar zelden wordt hierover gediscussieerd. Het is niettemin harde realiteit. Elk jaar wordt één uit tien vrouwen mishandeld door haar echtgenoot. Vernederd door middel van woorden. Ook geslagen — tot een staat van bewusteloosheid, ziekenhuisopname of dood. In Teite, bij een vijfde gedeelte van alle moorden die gepleegd worden in Canada, is vrouwenmishandeling betrokken.


Het is duidelijk, dat alle vormen van mishandeling onwettig zijn. Geweldpleging tegen vrouwen is bijzonder weerzinwekkend. De kinderen die in deze gezinnen opgroeien zijn ofwel gewend geraakt om mishandeling te ondergaan, of ze gaan op dezelfde voet voort en mishandelen anderen.

VROUWEN MISHANDELING:

HET IS HOOG TIJD OM DE STILTE TE VERBREKEN.

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Women's Directorate

 **Ontario**

Robert Welch, Minister
William Davis, Premier



Dutch

Persoverzicht

Carl D. Tuyl



U weet natuurlijk nog wel hoe een paar maanden geleden de heer Mulroney ons allen bezwoer dat zijn regering een open boek zou zijn speciaal voor de funktionaris die de boeken controleert. We herinneren die belofte allemaal. Het werd beloofd met bewogen ontroering die bijna tranen in je ogen bracht.

Op het ogenblik zou de mijnheer die de boeken van de regering nagaat wel eens even wat inlichtingen willen hebben, en ineens zit dat open boek potdicht. De heer Mulroney kan niet de traditie ontrouw zijn ziet U, en de traditie verbiedt hem om notulen van kabinetsvergaderingen prijs te geven. Eigenaardig zullen we het maar

zachtjes noemen, alhoewel er natuurlijk wel een krachtiger term voor bestaat.

De heer Turner die zo ernstig de oppositie voert in de Kamer heeft een mazzeltje gehad. Hij heeft zijn huis verkocht met meer dan half een miljoen winst, en dat is toch ook weer beter dan een leuke band aan je fiets nietwaar? Mijnheer Turner gaat verhuizen naar Vancouver waar ze natuurlijk ook de huizen niet voor een appel en een ei van de hand doen. Hij zal daar wel flink in de beurs moeten tasten.

Een zij-organisatie van de Verenigde Naties, UNESCO, een orgaan voor wetenschappelijke en kulturele uitwisseling zit omhoog om centen, aangezien de Verenigde Staten het lidmaatschap opgezegd hebben mede in verband met de buitensporige levensgewoontes van de huidige directeur. Vele landen zijn nu geneigd om dat heerschap de deur te wijzen om

zodoende het Amerikaanse lidmaatschap te handhaven. En raad eens wie nog al hoog op 't lijstje van eventuele kandidaten voor het direktorschap staat? Niemand anders dan Zijn Gepensioneerde Hoogheid!

Renee Levesque zit in nood. De Liberalen dreigen met een motie van wantrouwen, en Levesque's meerderheid ziet er uit als de onderbroek die te lang in de hete was heeft gezeten: aardig ingekrompen. Niet meer dan acht of zeven stemmen en dat is zelfs niet zo zeker meer.

Even een kijkje nemen bij de rooie kameraden. Bob White lapt het principe van internationale solidariteit aan zijn laars zoals U weet. Hij is meer van het beginsel: "vrijheid blijheid" en is bezig zich los te maken van de automobielwerkers vakbond in Amerika. En onze super-kameraad Dennis McDermott geeft de regering raad in het bezuinigingsbeleid. Daar neem

ik m'n petje voor af. Het is geen populaire zet maar wel een stap in de goeie richting. Onze winnaar van de week is dan ook onomstotelijk super-kameraad Dennis McDermott. Hij krijgt de eerste prijs voor gezond verstand en redelijkheid.

W e hadden allemaal even een strop van de week. Het huis van de heer Mulroney blijkt in zulk een gammele staat te zijn dat het ons \$600.000 gaat kosten om het verblijf weer in redelijke staat te krijgen. Had U niet op gerekend hè? Het leven is nu eenmaal vol van bittere teleurstellingen.

De ramp in India, alsmede de hongersnood in Afrika beheersten veel van de wereldpers. Er vinden ook politieke verschuivingen plaats in het Midden Oosten waar Jordanie en Egypte een verenigd vredesoffensief zijn begonnen. De bijzonderheden van initiatief zijn nog niet helemaal duidelijk, vooral niet Vervolg op pagina 19 ...

Er klopte iets niet met Hinke's grootmoeder!

Volgens mijn gegevens was de grootmoeder 92 jaar toen zij door mij werd bezocht voor de eerste maal. Toen ik mijn bijdrage voor *Calvinist Contact* gedrukt voor mij zag merkte ik dat er zeventig stond in plaats van negentig.

Een vergissing die ik gemaakt had, maar niet kon verklaren. En ... ik had die oude grootmoeder zo goed gekend en zelfs haar begrafenis geleid toen zij 94 was.

Had ik maar even een

rectificatie gegeven in het volgende nummer van C.C.!

Mr. VanLenthe had u maar eventjes van die zeven een negen gemaakt! U ging nu met uw denken de verkeerde kant uit. U hadt direct moeten denken: VanHarmelen heeft zich vergist: twee en zeventig moet twee en negentig zijn. Dat is zo klaar als een klontje.

Zelfs Homerus knapt wel eens een uiltje!

Van Harmelen



Onder de Streep

Vrachtrijders

Als je dominee bent op het platteland dan merk je wel dat vele dorpen een eigen vrachtrijder hebben die het contact tussen het dorp en de hoofdstad van de provincie bewaren. Je kunt allerlei boodschappen doen in de stad en de "bode" zorgt er wel voor dat het gekochte wordt thuisbezorgd.

Als er een vrachtrijder in het dorp woonde dan had hij zowat het gehele dorp als cliëntèle en had een goede boterham. Maar, o wee, als er in een dorp twee vrachtrijders waren. Dan hadden ze allebei een harde dobber om het hoofd boven water te houden — vooral die "bode," die zich het laatst in het dorp had gevestigd, want hij werd door velen gezien als een nieuweling, een mooi woord voor indringer.

Dominee mengt zich met zaken doen

Het verhaal werd verteld van een jonge dominee in zijn eerste gemeente die met grote bezorgdheid het lot van twee vrachtrijders, die allebei lid waren van zijn gemeente, gadesloeg. Hij merkte wel dat er tussen die twee broeders een soort concurrentie was ontstaan, die hun leven niet veraangenaamde. En als men eerlijk was dan moest men met de dominee instemmen dat er eigenlijk in het dorp voor twee vrachtrijders niet genoeg te doen was.

Dominee besloot — op zijn eentje — die vrachtrijder te bezoeken, die het laatst in het dorp was komen wonen en trachtte hem onder het oog te brengen, dat het het beste was als hij

een andere plaats voor vestiging zou kunnen vinden. Wellicht zou hij dan een betere kans hebben zich te ontplooien en het zou zeker ten voordele zijn van de vrachtrijder die in de lijn van grootvader en vader op het ogenblik de strijd om het bestaan in het dorp voerde.

Dominee meende dat hij er goed aan deed om met de "jongste" vrachtrijder te spreken over herlocalisatie. Maar, o wee, hij kreeg de wind van voren. De "jongste" vrachtrijder zei dat hij zich wel thuisvoelde in het dorp, en ook in de gemeente. Hij klaagde ook niet over de gemeentelieden, dat ze hem links lieten liggen en altijd van de bodedienst van de andere vrachtrijder gebruik maakten. Hij was tevreden met wat hij verdiende. En al hoopte hij dat het steeds beter zou worden, hij dacht er niet aan om het dorp, waar hij nu zo'n tien jaar zijn bedrijf uitoefende, te verlaten om dan ergens anders opnieuw te beginnen.

Dominee kreeg nul op 't rekest! En de worsteling om het bestaan bleef voortgaan! Kleine middenstanders hadden het in de dertiger jaren niet gemakkelijk, maar de geleide economie van de predikant werd afgewezen!

Grietje wil verhuizen

Zelf was ik predikant in een groot dorp van zo'n vier honderd gezinnen waar slechts een vrachtrijderij met twee vrachtauto's een renderend bedrijf uitmaakte. Het werk werd over het algemeen zeer gewaardeerd omdat de vrachtrijder op zo'n conscientieuze wijze de zaken van zijn klanten behartigde.

Op een morgen kwam hij aan de pastorie: dominee, ik moet u even spreken, ik heb vandaag een heel moeilijk vrachtje.

In de studeerkamer werd het verhaal gedaan: Grietje van Anne Zijlstra, U

weet wel die vrouw die uit Noord-Holland gedurende de oorlog als evacuë gevlucht was naar het noorden van Nederland, en hier met Anne Zijlstra is getrouwd, wil weer terug naar Noord-Holland. Ze heeft al haar spullen ingepakt nadat Anne naar zijn werk is gegaan, en nu heeft ze mij gevraagd de hele zaak vanmorgen mee te nemen naar de hoofdstad en daar te zorgen dat een bode voor Noord-Holland de hele vracht meeneemt en aflevert bij haar zuster in Castricum.

Ze zei dat ze niks meer te doen wil hebben met Zijlstra, en met ons dorp, en dat ze zelf vandaag ook vertrekt naar Castricum.

Ik kan aan dit vrachtje natuurlijk wel goed verdienen, maar ik dacht het is toch mijn eerste plicht om dominee in te lichten, want dit mag toch niet. En wat zou Anne Zijlstra er niet van zeggen als hij vanavond van zijn werk thuiskomt en zijn huis nagenoeg leeg vindt, en merkt dat zijn vrouw verdwenen is. Hoewel ik wel op de hoogte was van het minder gelukkige huwelijk van Anne en Grietje had ik er toch nooit aan gedacht dat Grietje de moed had om er tussen uit te gaan.

Ik beloofde onze vrachtrijder dat ik mijn best zou doen hem van dit vrachtje te bevrijden. Het leek mij toe dat Grietje een wat overhaast besluit genomen had om naar Castricum te verhuizen.

Pak alles weer uit

Grietje keek heel vreemd op toen ze de deur voor mij opendeed. Waarom moest dominee 's morgens om negen uur al bij haar op bezoek komen?

Ik kwam er maar eerlijk voor uit dat ik gehoord had dat zij terug wilde naar Noord-Holland en daarom heel wat van haar spullen had ingepakt om weg te gaan en haar man alleen achter te laten. Je weet natuurlijk wel, zei ik, dat God zo'n besluit niet goedkeurt, maar verwacht dat je alles probeert om je huwelijk met Anne te verbeteren.

Daarom geef ik je dit advies: pak alles weer uit en zorg er voor dat als Anne

tegen vijf uur thuiskomt, het avondeten klaar is. En dan hoop ik ook even aan te wippen om een afspraak te maken, want er moet toch nodig met jullie samen over de huwelijksmoeilijkheden worden gesproken. Laten we samen bidden dat God dat onderhoud zegent, want jullie zijn wettig getrouwd, en er is op bijbelse gronden geen reden voor echtscheiding.

Na met Grietje te hebben gepraat en gebeden ging ze aan het werk om alles uit te pakken.

Ze voelden zich zo ongelukkig

Toen Anne thuiskwam had Grietje het avondeten klaar en ik was even teruggekomen om een afspraak te maken want, zo zei ik tegen Anne: "ik heb een heel gesprek gehad met je vrouw over jullie huwelijk. Nu wil ik graag vanavond met jullie samen daar over spreken."

Anne vond dat heel goed, en ... een uur later begonnen we met elkaar te praten. Anne zowel als Grietje waren toch eigenlijk wel erg blij dat ze hun hart eens konden uitstorten, want er was in die paar jaar dat ze nog maar getrouwd waren toch al heel wat scheefgegroeid in hun huwelijk. Ze leefden eigenlijk ieder hun eigen leventje onder hetzelfde dak. Ze voelden zich zo ongelukkig.

Aan het einde van ons gesprek stelde ik voor om samen het huwelijksformulier nog eens te lezen. En dan onze hemelse Vader te vragen om Zijn onmisbare zegen op hun huwelijk. 'k Heb het natuurlijk niet bij dit éne gesprek kunnen laten. Ieder die met huwelijksmoeilijkheden te maken heeft gehad weet wel dat Keulen en Aken niet op één dag gebouwd zijn. En er was ook nog geen vereniging zoals Salem, die door een "huwelijksweekeinde" kon helpen om elkaar als man en vrouw beter te leren verstaan.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Persoverzicht

... vervolg van pagina 18.
in verhouding met de al
bestaande overeenkomst
tussen Egypte en Israel, maar er
wordt toch weer gepraat. En
zolang er gepraat wordt, wordt
er niet geschoten.

Onze Minister Van Buiten-
landse Zaken gaat
praten met de kameraden in
Moskou over, onder anderen,
ontwapening. Hij moet maar
goed op zijn bagage letten en
alsjeblieft geen bandrekorder
meenemen.

Ekonomies noch sociaal-
kultureel gaat het goed met de
Russiese kameraden. De zwarte
handel bloeit er als
paardebloemen in mijn tuin,
alcoholisme is een probleem, en
jan en alleman bezwendelt de
staat.

En zo gaan we met z'n allen
op kerstmis aan. Zuslief
komt op visite uit Holland
vergezeld van een nicht. In de
drukte van de tijd is me het hele
Sinterklaas gedoe ontschoten
en ben ik vergeten mijn nieuwe
schoenen bij de schoorsteen te
zetten.

Afgelopen Zaterdag heb in
Carl Jn. op ontbijt getrakteerd.
Bij MacDonald natuurlijk. De
jonge man heeft me ernstig
onderhouden over Santa Claus
die volgens hem een niet
bestaande soort mythise figuur
is hetgeen Opa nou toch
zolangzamerhand wel had
moeten weten. Verder werd ik
onderricht over het gevaar van
onweer bij de zomerresidentie in
verband met de kans van
vallende bomen. De jongeman
waagde een poging om mij uit te
horen over zijn eventuele
kerstcadeau maar mijn lippen
waren verzegeld, en nodigde
mij ten besluite uit om met hem
mee naar de W. C. te gaan. Een
uiterst genoegelijk uurtje,
waarin ik weer veel geleerd heb.

Carl D. Tuyt

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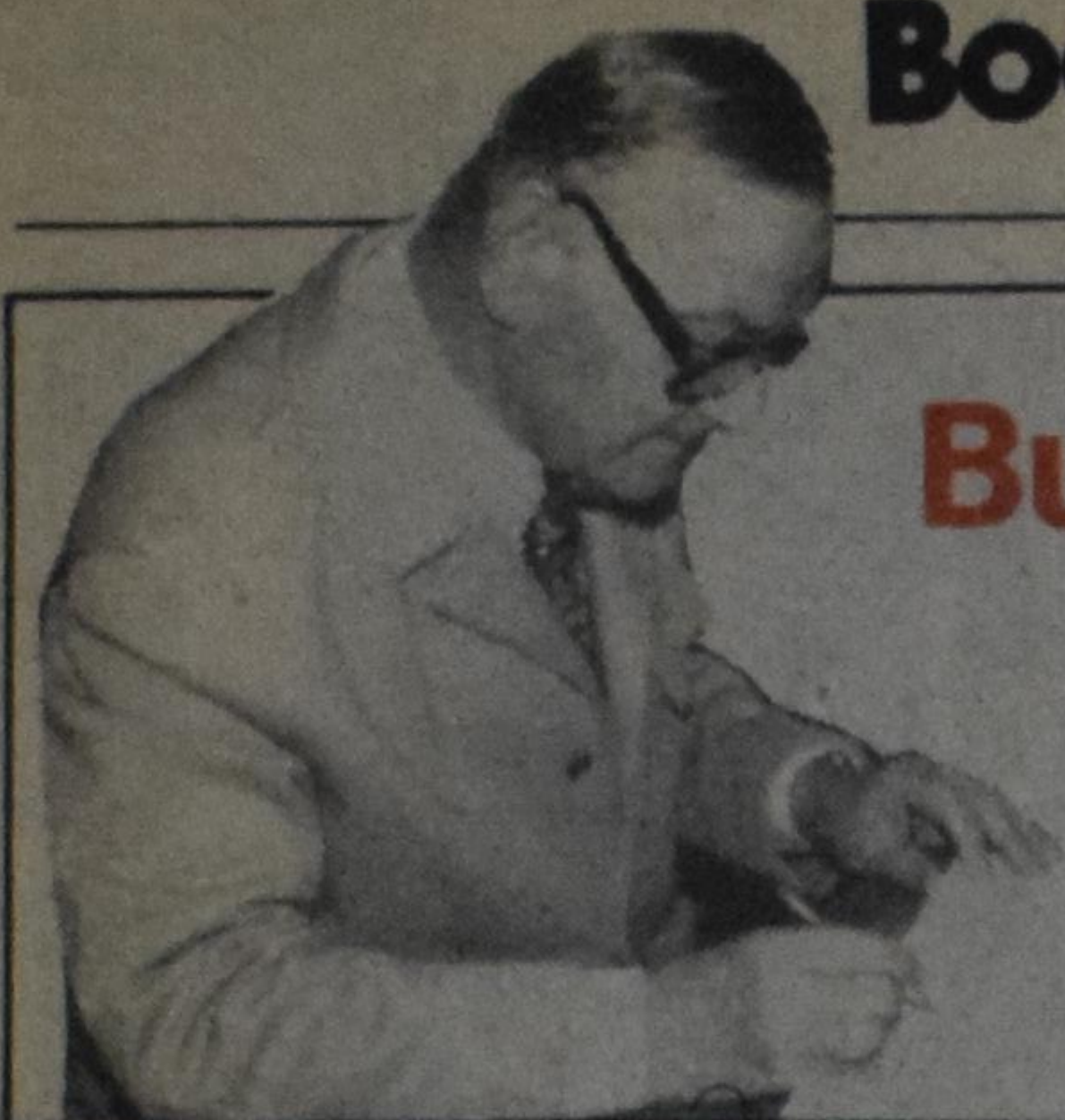
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Books



Building on the Rock

Inseparably connected

For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.
Matthew 6: 14

The fifth commandment which speaks of God's forgiveness and our forgiveness is of such importance to Jesus that at the end of the Lord's Prayer He returns to the same subject. This time Jesus' way of expression is so strong that it indeed looks as if our forgiveness of other people is the ground or, at any rate, the condition for God's forgiveness in our lives.

Yet this cannot be the case. We may never isolate a text from the context of the whole Bible. If we compare scripture with scripture then it is crystal clear that God is always the first one in forgiving and that He does it for Christ's sake only.

Therefore Jesus does not point here to a causal connection of our forgiveness and God's forgiveness. There is another connection which we could call a copulative one. God's forgiveness and our forgiveness are so closely tied together that they may never be separated from each other. He who separates them spoils his prayer. If we do not forgive our fellow-man then our prayer for God's forgiveness becomes a lie, because we do not know what real forgiveness is.

I think of the connection between faith and good works. Paul states that we are justified by faith. James states that we are justified by good works. They are both right, because faith and good works belong together, even though our good works are never the ground of our justification.

We receive God's forgiveness by faith in Jesus' sacrifice, but this faith must be shown in the good work of forgiving our neighbour.

Otherwise our faith is dead.

Rev. Henry Van Andel

Van Andel passed away on November 12. His remaining meditations are published posthumously.

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Political

The truth about Nicaragua

Nicaragua: Christians Under Fire, Humberto Belli.
Instituto Puebla, San Jose, Costa Rica, 1984; 151 pp.
Harry Antonides, Toronto, Ont.

This book contradicts all those reports that would have us believe that the Sandinista government of Nicaragua is peace-loving and determined to build a society of justice and freedom.

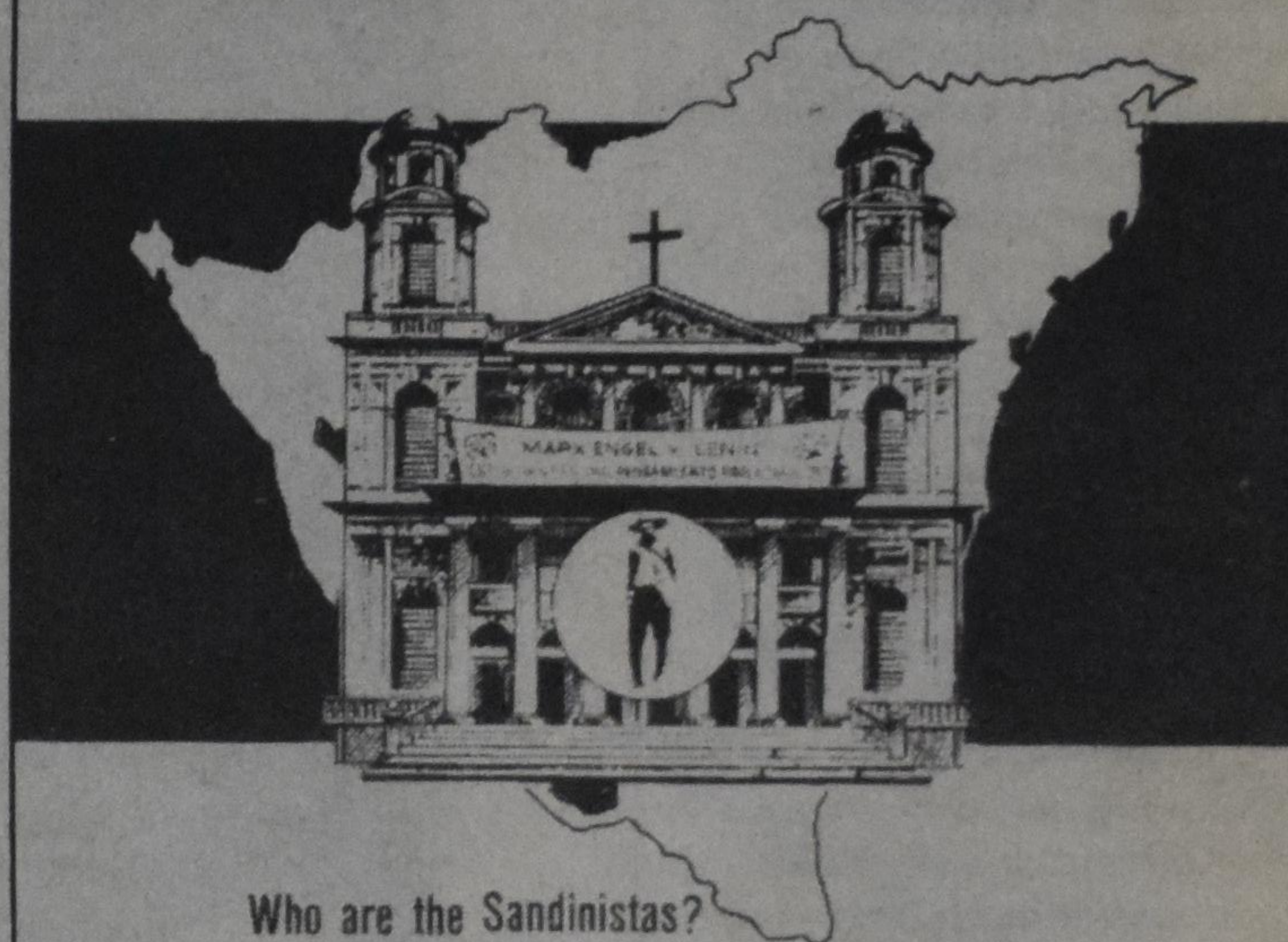
Over the years a growing number of people have withdrawn their support from the Sandinistas and have begun to expose the dictatorial ambitions and activities of the Nicaraguan government. Included among them is the former Nicaraguan ambassador to the United States, Arturo Cruz, who published a detailed account of his disillusionment with the Sandinista regime (see *Foreign Affairs*, Summer 1983). There are many, however, including churchmen who have persisted in a white-washing campaign. The appearance of this book by Humberto Belli makes the continuing defense of the Sandinistas embarrassingly difficult, if not impossible.

Belli has impeccable credentials. A one-time Marxist, he converted to Christianity in 1977 and served (until 1982) as the editorial-page editor of the Nicaraguan independent newspaper, *La Prensa*. His testimony is based on his own immediate experience and on other sources who have direct knowledge of the events in Nicaragua. Independent newsmen were killed or beset by thugs and severely beaten. The same fate befell leaders of minority parties and independent labour unions. *Nicaragua: Christians Under Fire* contains sixty-three pages of articles, reports and testimonies that reveal how the Sandinistas are busy stamping out freedom and variety in this troubled country.

Supported by careful documentation, Belli shows that the Sandinistas are committed Marxist-Leninists who seek to indoctrinate the entire Nicaraguan society with their ideology, especially through education and control of the media. Gradually, all means of independent public expression of views have been silenced or taken over by the government. All opponents of the regime are depicted as members of the privileged class and stooges of the United States. The government has instigated a vicious campaign of slander and intimidation against all who are in favour of democracy and Christianity. Tomas Borge, while a member of the top Sandinista Junta, publicly denounced the independent-minded arch-

NICARAGUA:

CHRISTIANS UNDER FIRE



Who are the Sandinistas?
The Sandinistas: For or Against Christianity?
Humanitarian Revolutionaries?
The Sandinistas and Freedom of Expression
The Miskito Story

by Humberto Belli

bishop of Managua, Miguel Obando Y Bravo, as a "militant counterrevolutionary" and the "candidate for the anti-Christ in Nicaragua."

The Sandinistas have wreaked havoc on the economy by destroying existing structures of production and trade. The result has been an increase in hunger and poverty, the very conditions the Sandinistas supposedly came to remove. They acted with particular brutality against the Miskito natives; entire villages were destroyed, livestock killed and food supplies removed. The result has been devastating for the once peace-loving and largely Christian natives. Many of them have now fled to Honduras or are living in hiding within their own country. Professor Bernard Hietschmann who has studied the Miskito natives since 1968 gave a report in October 1983 to the Organization of American States Inter-American Commission on Human Rights, in which he details case after case of murder, rape and pillage by the Sandinistas.

The International Commission of Jurists, a United Nations agency, presented a damning report on the performance of the special courts established by the Sandinistas to try national guardsmen of the Somoza regime. The UN agency found that these courts handed down "purely political justice under mere juridical appearance, abandoning elemental principles of democratic penal proceedings." The judges, they reported, were not impartial, special legislation with retroactive powers were used,

and the accusations were often vague and imprecise.

One of the most baffling aspects of the Nicaraguan revolution is the alliance between Christians and Marxists. Belli shows that the so-called Christians involved in this revolution are committed to a branch of liberation theology that has nothing to do with the historic Christian faith. He quotes the priest who serves as the Minister of Culture, Fr. Ernesto Cardinal, as saying that the Gospel made him into a Marxist and that Marxism is the only solution for the world. "There is no salvation outside the church, and there is no liberation outside Marxism; that is why I preach both. For me the revolution and the kingdom of heaven, mentioned in the gospel, are the same thing. A Christian should embrace Marxism if he wants to be with God and all men..." (p. 98).

What must be especially galling to the hard-pressed Christians (and other defenders of freedom in Nicaragua) is the ignorance and ill will of the "revolutionary" Christians in the democracies. It is time that the truth about the Sandinista government be proclaimed from the rooftops. That is why this is the kind of book you cannot neglect to read. It makes continuing ignorance about the reality of Nicaragua inexcusable.

** This book is available from The Puebla Institute, P.O. Box 520, Garden City, Mich. 48135. Price: \$8.00, plus \$1.00 for postage and handling.